

W. Crisford  
C 53 66 7

# A Sermōd spo

ken be fore the kyngs his maie-  
tie at Grentwiche, bypon  
good fryday: the yere of  
our Lord. M. CCCC  
xxvi. by Johan  
Longlōd bishope  
of Lincolne.

Ad laudem & gloriam Christi, &  
ad memoriam gloriosæ passio-  
nis eius.







**E**T IPSE REDIMET ISRAEL Psalm. 129.  
 ex omnibus iniquitatibus eius.

This daye whiche we do solempryse and kepe holy in remembraunce of the tēdre, paynfull, and most gloriuous passyon of our sauour Jesu Christe, is called the good frydaye. And not without a cause. For as vpon this daye, god dyde so moche good for vs, that more good cōwd not be done. For as vpon this day, Christe the sone of god, suffrede for vs, he suffrede passyon & death, death of the crosse: the moost pāguyouse, paynfull and cruell death that euer was suffrede. By whiche passion and death, he redemed the world: by whiche passion & death, moost hyghely he pleased god the fadze, whiche was frome the fall of Adam vnto the tyme of this passion, vtterly displeased with man: by whiche passion and death, he reconcyled man to god, & brought hym agen into fauour, & restored hym to grace. And why dyd god the fadze suffre this his sone, vndze this maner to dye? Surely for loue, for loue that he bare vnto vs, loue was the cause, loue caused hym so to doo. Propter nimiam charitatē (saythe the apostle) qua dilexit nos deus, cū essemus mortui peccatis, cōuiuificauit nos CHRISTO. For that grette exceedynge charytie and loue the fadze of heuen loued vs with all, where we were synners and deade in synne: he dyd quykē

Loue caused the fadze to sende his sone to dye for vs.

Eph. 2.

A ii.

and

and reuiue vs ayē by his sone Chryste. Loo here  
 maye you se the cause why god dyde this grette  
 good vnto vs. The apostle saythe, it was for his  
 grette abundant charytie, for his maruelous  
 excedynge loue: not for our merytes, not for our  
 desertes, but for loue. What loue? for the loue  
 he bare to hym selfe? Nay, nay. It was for the  
 inestimable loue he bare vnto vs, Propter nimiam  
 (inquit) charitatem qua dilexit nos. What dyde he  
 by this loue? Conuiuificauit nos CHRISTO. He  
 reuyued vs ayen in Chryste, frome death to life.  
 Howe? Chryste. In Chryste and by Chryste. Chryst  
 was the doer, in Chryste his passiō, in Chryste his  
 bloode, whose vertue remayneth in the sacra-  
 ment of baptisme, were we purged, clenied, and  
 made holle: not frome oon, twoo, thre, or foure  
 synnes: but ab oībus iniquitatibus nostris. Frome  
 all our synnes, he reuyued vs by this passion, not  
 onely frome synne, but also frome the death he  
 was due for synne, frome death eternall.

And howe dyde the fadze warke this redemp-  
 cyō: In Chrysto. In Chryste, and by Chryste. Howe  
 by Chryste? Proprio filio suo non pepercit (saythe  
 the apostle) sed pro omnibus nobis tradidit illū. Quo-  
 modo nō etiam cum illo omnia nobis donauit? This  
 was the maner howe he wrought our redempcyō,  
 he spared not his own propre sone whiche was  
 and is consubstanciall and coeternall with him,  
 of on substance with the fadze, of on beinge, of  
 on power, of on knowledge: on with hym in sub-  
 stance



staunce, on in beinge, on in power, on in know-  
 ledge: in all thynges oon with the fadze. Thus  
 his onely sone he spared not: but wold he shulde  
 be borne of a virgyne and become mortall, and  
 to suffre deathe for vs. And that is it that thapo-  
 stle saythe, Pro omnibus nobis tradidit illū. He gaue  
 hym for the and for me, & for this man and for  
 that man. For any mooe Ye Pro omnibus nobis.  
 For vs all: for all man kynde. And he saythe,  
 Tradidit. He dyde traade and gyue hym. This  
 tradere, is more than dare. For dare, is to gyue,  
 but Tradere, is dare in potestatem. Tradere is to  
 gyue in to a mannes power, to vse the thynges  
 is gyue at his or theyr own pleasures to whome  
 it is giuen, to do with it euen what they wyll: as  
 ye wyll saye, to make or marre, to vse at libertie.  
 And so dyde the fadze of heuen for our sake, he  
 gaue hys sone Christe into the handes & power  
 of the Jewes, to vse hym and do with him what  
 they wolde: to handle: to treate, to haale, to lug-  
 ge, to beate, to scourdge, to cutte, to mangle, to  
 crucifye, and cruelly to put to deathe. And so for  
 this cause Tradidit illum. He put hym holly into  
 theyr handes for our saluacyon, to do with him  
 what they wold, and so they dyde.

And he þ gaue vs so greate a treasure, his own  
 sone, which is his treasure, his wisedōe, his sapiē  
 ce, his power: whiche is þ gloze of heuē, in whōe  
 angellz dothe gloze, in whome angellz desyreth  
 to beholde, in whose bysage stādeth þ gloze of

The fa-  
 dze gaue  
 vs w his  
 sone all  
 goodnes.

A iii. heuen

heuen, the felicitye and fruicion ther: he that  
 giueth vs so grette a gyfte, his owne sone, wyll  
 not sticke to giue vs smaller gyftes with this  
 great gyfte, he wyll not stycke to giue vs all gud  
 thynges with hys sone. For he dyde giue to vs  
 w<sup>th</sup> hym, muche goodenes, muche profyte, muche  
 comferte. He gaue to vs with hym the gyfte of  
 faythe, & gyftes of hope, charite, paciēce, tēpe  
 rance, peace, lōganimitye, goodnes, benignitie,  
 meknes, tēperance, prudence, wysedome, chasti  
 tie, obedience, modestie, contynence, strenghe of  
 soule, good wyll, promptitude and redines, a ply  
 aunt good wyll to liue well. He gaue with hym  
 Dona spiritus, gyftes of the holy gooste. To thys  
 man the gyfte of vnderstandyng, to that man  
 the gyfte of wysedome, to this man the gyfte of  
 pitye, to that man the gyfte of feare towardes  
 god, fortitude and strenghe of soule to labour in  
 god, to resiste synne, to do good deades. He gaue  
 vs with this grette gyfte, grace: grace to be cō  
 trite and repentaunt for our synnes, grace to  
 do penaunce, grace to moorne, wepe, and lamēte  
 our wycked liues. He giueth vs with his sone,  
 remission of our synnes. And wyll giue vs & glo  
 ry of heuen with hym selfe, if we wyll liue ac  
 cordingly and lyke vnto Christianes.

Loue cau  
 sed the so  
 ne to dye  
 for man.

And the fadre dyde not this onely of his highe  
 charite, thus giue his deere darlyng, his sone  
 for vs: but his mercyfull sone also dyde giue him  
 selfe



selfe for vs. Thapostle saythe. Qui dilexit me,  
 tradidit seipsum pro me. He that loued me, dyde gi-  
 ue him selfe for me. But why dyde he so: what  
 hadde we done for him, that he shuld so do to vs?  
 was it of our desertis? hadde we deserued that  
 he shuld so do: Nay. We were wretched synners,  
 we were miserable lyuers, the enemyes to god,  
 and out of fauour: and yet he gaue himselfe in-  
 to the handes of hys enemyes for vs. But why  
 dyde he so? Certaynely for loue. Dilexit me, sayth  
 thapostle. He loued me. Loue was the cause, lo-  
 ue moued and styrred hym to giue hym selfe to  
 the deathe for vs. What loue? The loue whiche  
 I spake of afore, the loue that he bare to the, to  
 me, and to all mankynde. What gaue he for the?  
 Money? gold: precyouse stones? landes? or goo-  
 des? Nay. He gaue a more precyouse gyfte than  
 so. Tradidit seipsum. He gaue hym selfe. Hym sel-  
 fe, hys body. And not onely hys bodye, but also  
 hys soule, hys liffe, hys deathe, and hys godhede.  
 He gaue hys bodye for the to the Jewes, to ha-  
 dle, to treate, to beate, to scourge, to turmoyle,  
 to kyll, to see, to crucifye, to do with it what  
 they wolde: and so dyde they, euen to theyr own  
 dampnacyō, he gaue so hys bodye in to theyr  
 handes to redeme and bye the. He gaue for vs  
 also his bodye beinge a liue to the crosse, beinge  
 deade to the sepulture, that thy bodye beinge a  
 liue, mought liue cleane: & beinge deade, mought  
 and

Roma, 8.

and shuld rest in the sepulture, and at that daye  
of god to ryse ayen, to be glorified and raigne  
with hym in glorie. He giueth to the ayē this his  
moost p̄cious bodye nowe ryfen frome deathe  
to liffe, in that moost holy sacrament of the Eu-  
chariste, the sacrament of the aultre. He giueth  
hym selfe vnto vs, bothe bodye and blood: soule,  
and godhede, nowe raingnynge in glorie and syt-  
tyng on the ryght hande of his fad̄re, Vbi pos-  
tulat pro nobis, as thapostle witnesseth, & is ther  
a petycioner for vs to god the fad̄re. Christus Ie-  
sus qui mortuus est qui & resurrexit, qui est ad dexter-  
rā dei, interpellat pro nobis. **Christe Jesus** whiche  
dyed, whiche ryse frome deathe to liffe, whiche is  
on the ryght hande of the fad̄re, he maketh peti-  
cyon & intercession for vs. He dayly dothe shewe  
to god the fad̄re, his manhode whiche he toke  
vpon hym, & the greuouse maner of his deathe  
and passion whiche he suffrede for vs: so to mo-  
ue the fad̄re to mercy & pytie, so to procure mer-  
cy for man: whose petycyon cannot be contem-  
pned but graciously harde.

Barnard.

**Christe &  
Mary** his  
mod̄re,  
dothe day-  
ly interce-  
de for vs  
to God &  
fad̄re.

Here saythe saynt Barnard in contemplaciō  
of this mercifull intercession of **Christe** beinge  
in dextera patris, Securus habes accessum o homo  
ad deum, ubi habes apud patrem, filium intercessorē:  
apud filium, matrem: mater ostendit filio, pectus &  
ubera: filius patri, latus & uulnera: ibi nequit esse re-  
pulsus, ubi tot ostenduntur charitatis insignia. **O man,**  
thou



thou mayste surely goo and sue to thy lord god  
by perscyon, by despyour and prayour for thy ne-  
cessities of soule. Where thou hast an interces-  
sour for the. Afore the sone, thou haste his mo-  
dre Marye. And to procure grace and mercy, to  
moue god to pytie, he dothe shewe to his sone  
Christe, his breste & pappes: the sone dothe shewe  
to his fadze, his syde and woundes: there can be  
no repulse, no denyall of our petitions, where  
are shewed and alledged so many tokens of loue  
and charytie.

The shewynge of this breste and pappes, is  
no more but a remembraunce of the great infi-  
nite mercy of god the sone, whiche he shewed to  
man, whenne he toke manhode for vs: borne of  
a mayden, bringe an infante, and suckynge his  
modres brestes. As who saye, that mercy, that  
pytie and compassion that thou shewest to man  
in this doyng, shewe now vnto hym in his my-  
serie of synne, haue compassion on hym, shewe  
thyn olde mercy, graunte thou him his iuste pe-  
ticio and humble suppe, remytte hys synne, giue  
hym grace, take hym to thy fauour.

In like maner dothe god þe sone shewe to þe fa-  
dze his wounde in his syde, & hys other woun-  
des, to moue hym to like mercy: whiche was so  
mercyfull to sende downe hys sone, to suffre  
these woundes and deathe for man. *Postulat pro*  
*nobis*, he maketh petition and desyor to the fa-

what be-  
tokeneth  
the shew-  
ynge of þe  
brest and  
pappes of  
Mary, &  
the syde &  
woundes of  
Christe.

dre for vs. Iyen saynt Iohā saythe. Si quis peccauerit, aduocatū habemus apud patrem, Iesum Christū iustū, & ipse est propiciatio pro peccatis nostris: nō pro nostris tantū, sed etiā pro peccatis totius mūdi. If any man by frayltie dothe offende and synne let hym not despayre, for he hathe an aduocate in heuen afore the fadre, his sone Iesus Christe. Aduocatum iustum, a iuste aduocate. For he prayeth, not for euery synner that wyl crye and call and neuer rpe frome synne: but for veraye true penitentes, for them that are displeased with them selues and with theyr synne: lett the crye, lett them call, and anone he callyth with them, and makyth peticyō for the: anone he heareth, he helpeth, and he then intercedeth to the fadre for them. Iustum, a iuste aduocate, he promoteth none euyll causes. Iustum. He taketh no rewardes, no gyftes, no bybes. He dothe not accepte any personage but after hys liuynge. He regardeth not bloode nor byrth, kythe nor kyne, strength nor wisdom, beawtie nor fayenes, ryches nor pouertie. He regardeth onely the Christiane and vertuouse life of man. And after hys deedes he dothe accepte or repell. Iustum. He is a iuste aduocate.

Thre tymes  
Christe  
ste prayd  
for vs.

Ioan. 17.

And thre tymes I reade that he dyde shewe hym selfe a vocate, a petitioner for vs. Ones before his passion, whenne he sayth to the fadre. Ego pro eis rogo, non pro mundo, sed pro his quos dedisti



dedisti mihi, quia tui sunt. I pray for them and not  
 for the worlde, I praye for those that thou haste  
 gyuen me, for they be thyn. **Secondarly** in  
 hys passion, whenne he sayde, Pater ignosce illis,  
 quia nesciunt quid faciunt. **Fadze** forgyue them,  
 they wote not what they doo. **Thyrde** after  
 hys passion as here, Aduocatum habemus, & cetera.  
 The fyrst intercession was by worde. The so-  
 conde was by effusion of his bloode. The thyrde  
 is by his dayly shewynge to the fadze his woundes,  
 so to moue hym to mercy and pytie, to haue  
 compassion on the worlde.

.2.

Luc. 23.

.3.

Of this grette and infinite charytie writeth  
 the apostle Paule in an othe place sainge. Vt  
 quid enim Christus pro impijs mortuus est? uix  
 enim pro iusto quis moritur. Nam pro bono quis au-  
 deat mori? Commendat autem deus charitatem suam  
 in nobis, quoniam cum adhuc peccatores essemus,  
 Christus pro nobis mortuus est, in cuius sanguine ius-  
 tificati sumus, in cuius sanguine salui erimus ab ira.  
**What** moued Christe to dye for wycked synners?  
**Scante** we shall fynde one that wyl dye for a  
 iuste man. And where shall we fynde hym that  
 dare dye for a good man? Our lorde god hathe  
 shewed a commendable and laudable charytie  
 towarde vs, for where that we were synners,  
 wretched lyuers, abhomyable in the syght of  
 god: Christe dyed for vs. In whose bloode, we be  
 iustified and made rightuous: in whose bloode,

Roma. 5.

Noo mā  
 wyl dye  
 for an o-  
 ther, not  
 for hys  
 frynde.

B iij.

we

we shalbe saued frome the yre & wraethe of god.  
 Lyue thou neuer so well, liue thou neuer so ho-  
 lyly, let se if thou were in the case nowe to dye,  
 vnales thou shuldest gett one that wolde dye for  
 the, wher shuldest thou haue one? where shul-  
 dest thou fynde hym that wold doo so muche for  
 the, by whose death thou shuldest escape death?  
 Nowe thou beinge a synner, a myselluer, lett  
 see who will dye for the? Any one? Not the fadre  
 for the sone, not the sone for the fadre. Yet thou  
 beinge a synner, an ennemye to god: he dyed  
 for the. Frely, without queste. Frely, not hyred,  
 not requyred, but of his owne, mere, mercyfull  
 goodenes offrede hym selfe thereunto, onely for  
 the loue he bare vnto the. And that is it the a-  
 postle saythe. Commendat deus charitatem suam in  
 nobis, quoniam cum adhuc peccatores essemus, &  
 cetera. He shewed a merueiouse laudable cha-  
 rytie to vs, in that we bringe horryble synners,  
 yee befoze we were renate or borne the chyldren  
 of god by baptysme, befoze we were iustified by  
 saythe, ye befoze that we were borne or knowe  
 to the worlde, Mortuus est pro nobis, he dyet for  
 vs, not requyred, not despyred, not hyred there-  
 unto: but gratis & sine argento redimimini, frely of  
 hys owne mere mocion, of hys owne goodenes,  
 he offrede hym selfe voluntarily to the death.  
 In cuius sanguine iustificati sumus, & cetera. In  
 whose bloode, we be iustified, purged, washed, &  
 made

Christ dy-  
 ed for his  
 enemyes.

Gala. 5.



made cleane. In whose bloode we shalbe saued  
at that grette daye frome the grette wyathe of  
god, if we liue therafter. That we maye be par-  
teners of this gloriouse passion and bloode of  
Jesu Christe, let vs praye.

Oremus.

Et ipse redimet Israel ex omnibus iniquitatibus eius. Litera.

The Englyshe of thes wordes is, He shall re-  
deme Israel frome all his iniquities, He shall  
redeme Israel frome all his iniquities. Not  
frome a patche or a pece, not frome one, two,  
thre or four iniquities, but frome all. Frome all  
ther iniquities, frome all ther synnes, frome oyr  
ginall and actuall, frome veniall and deathly,  
frome all. And wherme the prophete wrote  
these wordes, this passiō was to come, and ther-  
fore sayd Redimet, he shall redeme. And nowe it  
is paste, and true q̄ redemit, He hath verily suf-  
frede passion and deathe, and hath redemed  
Israel frome all hys iniquities, frome all hys  
synnes. Howe and vndre what maner the sadre  
dyd warke this redempcyon, the prophete shew-  
ethe in an other psalme, sainge. Notam fecisti in  
populis uirtutem tuam, redemisti in brachio tuo po-  
pulum tuum, filios Iacob & Ioseph. Thou lorde god  
sadre of heuen, thou hast declarede, made open,  
and manifestly shewed thy vertue emonges thy  
people. Thou hast redemed thy people in thyn

Christe  
hath rede-  
med Isra-  
el frome  
all his in-  
iquities.

psal. 76.

B iii. arme

Iacob, Ioseph quid significat:

Christe is  
callid the  
vertue,  
power &  
wysdome  
of y<sup>e</sup> fad<sup>r</sup>e

1. Cor. 1.

arme, the chylde, en of Iacob and Iosephe. Iacob is called Israel, and signifyeth the people of Israel, the Israelytes. Ioseph is interpretate augmentum siue crescens, an augmentacyon or a growynge: and signifyeth the gentiles whiche were added & ioyned to the Israelites in fayth, and electe to be with them the veraye people of saluation, and to be redemed by Christe, for he redemed all. In these wordes, Notam fecisti uirtutem tuam the prophete sheweth the grette power of god whiche he shewed in our redemption, saynge. Thou haste good lorde opened and shewed thy power, thy vertue, thy wysdome vnto the worlde. What is this vertue, power and wysdome of God? The apostle shewed to the Corynthes, where he callithe Christum dei uirtutem & sapientiam. He calleth Christe incarnate, y<sup>e</sup> vertue and wysdome of god the fad<sup>r</sup>e. He is called the vertue and power of the fad<sup>r</sup>e, the wysdome of the fad<sup>r</sup>e: for by hym, the fad<sup>r</sup>e maade the worlde of nothyng, by hym he gouerneth y<sup>e</sup> worlde, by hym he protecteth, contynueth, and holdeth vpp the worlde, by hym he punyssheth y<sup>e</sup> worlde: in some place one punysshment, in some place an other. By hym he redemed and saued y<sup>e</sup> worlde, and by hym he shall iudge the worlde. This and all other thynges, dothe the fad<sup>r</sup>e warke by hys sone Iesus Christe, whiche is called hys uertue, hys power, and hys wysdome.

This



This vertue the sone of god, was knowen to the  
 worlde many thousande yeres afore he came.  
 For the prophetes almost at the begynnyng of  
 all, wrote that he shulde come in to the worlde,  
 and that he shulde be borne of a virgyne, and  
 he shulde rebuke the worlde for theyr synne, and  
 teachethrute, and warke myzacles, make holle  
 the lame and sicke, clense lepres, giue syght to  
 blinde, rayse to life deade bodyes, remytte syn-  
 ne, redeme man: with muche more as is open in  
 the bookes of the prophetes and in the psalmes.  
 He came accordyng vnto the prophetes saing,  
 and fulfylled all thynges wryten of hym by the,  
 yet wolde the worlde not knowe hym. In mundo  
 erat & mundus per ipsum factus est, & mundus cum  
 nō cognouit. He was in the worlde, & worlde was  
 maade by hym, and yet the world knewe hym  
 not. And soo whenne the tyme was come, wry-  
 ten by the prophetes, Christe wolde shewe hym  
 selfe, and came downe frome the heuens, con-  
 ceuyed by the holy goost, borne of a virgyne, ta-  
 kyng very manhode vpon hym, and beganne  
 playnely to open hym selfe to the worlde. At  
 whiche tyme he sent hys aungels to the shepar-  
 des watchyng theyr shepe, guyng to them  
 knowledge that he was borne and comen in to  
 the worlde. The shepardes came to the place  
 wher he was, they saue hym ther skrawlyng  
 and lyege in a crybe betwene an ore and an

God was  
 knowen to  
 the world  
 or he cāe  
 to & pro-  
 phet, but  
 not to all.

Isa. l.

Angell,  
 shepar-  
 des, & ore  
 and asse, &  
 ster, & iii.  
 kynges,  
 witnes-  
 syd Christ  
 to be god.

asse,

Johā ba-  
ptiste wit-  
nessyd  
Christe to  
be god.

Math. 3.

asse. He sent an other testimony frome hēuē  
that he was come, a flaminge sterre, to mony the  
the thre kynges of the Este partyes of the world,  
to testyfy hys comyng. They came to hym  
frome farre countreyes. They offrede to hym,  
gold, myrrre, and sens as to thei lord and god.  
He chewed hym selfe at. xij. yeres of age in the  
temple disputyng ther with doctours and ler-  
ned men of thei lawes, prouyng & shewyng  
by the sayenges of thei owne prophetes, that  
god was borne and comē in to the worlde. And  
yet the worlde knewe hym not: yet he was to  
worlde Deus absconditus. A hyde god, not knowē.  
And to shewe hym selfe more openly, he wente  
oute of Nazareth and Galyley into Jordan, to  
be baptized of Johan baptiste, whiche Johan  
knewe hym to be god, of a mekenes dyde utter-  
ly refuse the thyng, iudgyng hym selfe to be  
farre vnworthy to touche hys mayster Christe,  
whiche was veraye god and man: of whome he  
sayd afore, that he was not worthy to unlatchet,  
nor to beir his shooys. And sayde to Christe, Ego  
debeo ate baptizari, & tu uenis ad me? I ought to  
be baptized of the lord god, and thou comest to  
me: O lord what meaneste thou? Thou that  
purgest the worlde, thou that wasteste all, com-  
mest thou to me to be washed? I thy creature,  
and thou my creatour? I thy seruaūt and thou  
my mayster? I a synner & thou he that purgeth  
synne?



synner: I oughte to be washed of the and thou  
 comest to be washed of me: O Lorde god what  
 meaneth this? Chyriste answered. Sine modo, sic  
 enim decet nos implere omnē iustitiā. Johā, Johan,  
 suffre at this tyme, thou knowest not the myste-  
 ry of this thyng, thou knowest not what this  
 thyng meaneth. For vnder this maner, it be-  
 cometh vs to fulfyll all iustice, all iustice id est omnē  
 humilitatē, al humylite. Here chyriste taughte all  
 worlde humblye to submytte them selues, vnto  
 the sacramentes of hys church, what degree  
 so euer they be of: ye and to fulfyll all vertue to  
 him belōgyng. For this iustice cōteyneth in him  
 selfe all vertue, as saythe saynt Ambrose. Vbi  
 iusticia, ibi cunctarum uirtutum concordia. Where  
 iustice is, ther is an unitie, a concord, a ga-  
 drynge to gether of all vertues. And so dyde Jo-  
 han obey hys maysters wyll, and baptizyd hym.  
 And then dyde the fadre of heuen open and ma-  
 nyfeste hys sone Chyriste to the worlde. Not on-  
 ly by the warkes of Chyriste, but also by testy-  
 mo- nye of his owne worde. For whē Chyriste was  
 thus baptized, and wente oute of the water, the  
 heuens opened, the holpe goost descended in a  
 corporall likenes of a doue, and stode vpon him.  
 The fadre spake frome heuen in a lowde voyce,  
 saynge. Hic est filius meus dilectus, in quo mihi cō-  
 placui. And Mathewe wrytynge of hys transfi-  
 guracyon, added more and seide, Ipsum audite.

Chyriste  
 taught &  
 would to  
 submitt  
 them sel-  
 fes to the  
 sacramē-  
 tis of his  
 chyrche.

Ambrosius.

The fa-  
 dre & ho-  
 ly goste  
 witnessid  
 Chyriste to  
 be God.

Math. 3.

Math. 17.

C.

This

Math. 17.

Esai. 45.  
Deus abs-  
conditus.  
The hidd  
God.

This is myne entere beloued sone, this is myne  
berape sone. Filius meus dilectus, myne owne be-  
loued sone in whome I delyte, here hym. He  
shall teache the worlde, he shall preache truthe,  
Ipsum audite, here hym. He shall proue hym selfe  
to be veray god, he shall proue by hys warkes, to  
be the veray prophete that shall saue þ worlde.  
He shall redeme man, he shall remytte synne, he  
shall send downe the holy gooste, he shall iudge þ  
worlde: Ipsum audite, here hym, folowe hym, obey  
hys worde, kepe hys commaundementes, folowe  
that he byddeth you folowe, doo that he byddeth  
you doo, he is my sone, Ipsum audite, here hym.  
What more testimonye nede we to haue of Chri-  
ste to proue hym to be the sauour of the worlde  
then this: then the testimonye of the fadze: the  
testimonye of the holy goost, hys owne warkes  
& wonders: Here was open wytenes, here was  
proue enoughe, to proue that he was the sone of  
god. And yet he was as Esay dothe say, þ hydde  
god, vnknown to the worlde. Verenus deus ab-  
sconditus, inquit. Thou arte the hydde god, hydde  
vnto the worlde, not known to man, the world  
yet wold not knowe hym.  
For as it is open in Mathew. After that  
Christe was baptized and wete into wyl dernes,  
ther ouercomynge the grette enemye of man þ  
deuyll by that agen prouynge hym selfe to be  
god: and after wente abrode all Judee, decla-  
rynge



ryngge hym selfe aswell by hys lyuynge, his prea-  
 chynge, as by myracles doyngge, to be veraye  
 god, as Nichodemus sayde vnto hym, Nemo pos- Ioan. 5.  
 test hac signa facere quæ tu facis, nisi fuerit deus cū  
 eo. None maye do these signes yf thou doeste but  
 les god were with hym. And yet he was Deus  
 absconditus mundo. He was god, and hys name to the  
 worlde, not knowen. Yet to make hym more ma-  
 nyfeste and knowen to the worlde, he asked hys  
 disciples, Quem dicunt homines esse filium hominis?  
 what dothe yf wo,ld saye of Chyiste? whome dothe  
 they call hym? They answered, Some dothe  
 call the Johan baptiste, some calleth the Hely-  
 as, some Heremye or one of the pphetes. Chyiste  
 sayde, whome do you call me? Symon Petre  
 answered. Tu es Christus filius dei uiui. Thou art  
 Chyiste the sone of the liuynge god. Loo, here  
 was an other testimonye & witnes that he was  
 god.

Math. 16

Peter did  
 witnes  
 Chyiste to  
 be God.

A yen it was prouyd that he was god, in  
 his transfiguracion in the mount of Thabor:  
 whenne he shewed hym selfe glorioung betwene  
 Moyses and Helyas, to Petre, James, and Johā:  
 they herynge the sadre frome heuen saynge as  
 afore, Hic est filius meus dilectus, & cætera. Where  
 Petre despozed euer to dwell ther, thynkynge he  
 had ben in heuen and sayde. Domine bonum est  
 nos hic esse: faciamus tria tabernacula: tibi unū, Moysi  
 unum, & Heliaz unum. Petre sawe suche a glory.

C ij.

that

**Christe**    þ he desyred to abyde there & neuer to returne  
**witnesyd**    aȝen vnto þ worlde. And christe in an other pla-  
**of hym**    ce wytnessed hymselfe þ he was god, opely sayn-  
**self, to be**    ge to þ Jewes, Opera quæ ego facio, testimoniū per  
**God, by**    hibent de me. Remyttynge them to his markes, þ  
**his work**    by hys markes and myracles, they moughte  
loan. 5.    verely knowe what he was. My markes sayde  
**Christe**    he, dothe wyten, what I am. And enōges all  
**many**    his markes, he cheffely proued hymselfe to be  
**ways the**    god, by the markes he shewed in hys passion, by þ  
**wydhym**    markes he dyde in our redemptiō. In this pas-  
**to be god**    sion, he shewed and playnely opened hym selfe,  
**cheffly in**    and gaue euident notes and knowledge to the  
**his passiō**    worlde, that he was veraye god. In this passion  
**resurrec-**    he shewed hym selfe to be Virtus & sapientia pa-  
**tion & as-**    tris, to be the vertue and power, the sapience and  
**cencion.**    wysedome of the fadre. In this passion, the fa-  
**Virt<sup>s</sup> dei.**    dre wolde the truthe thereof shulde be shewed &  
**Christ is**    openly knowen. Here in this passion Notam fecit,  
**callid the**    dominus in populis uirtutem suam. He shewed hys  
**power of**    vertue: he shewed openly to his people, þ this his  
**God, the**    sone was his vertue: and that by this his sone &  
**wisdom,**    by hys passion, he wolde marke vertue, and that  
**the arme**    the redemptiō of mā shulde be wrought by him,  
**& þ right**    by his passion and deathe, and by hys precyouse  
**hād.**    bloode whiche shulde be wedde in the same. And  
**Brachium**    that is it that foloweth in the same verse. Rede-  
**dei.**    misti in brachio populum tuū. Thou haste in thyne  
**The ar-**    arme, redeemed thy people.  
**me of god**    what



What is this arme of þe fadze: Weryly þe that  
afoze he called Virtutem, hys vertue, Chyſte hys  
ſone. For in an other pſalme þe prophete ſaythe.

• Sed dextera tua & brachiū tuū, & illuminatio vultus *Psal. 43.*

• tui, quoniam placuerunt in eis. Where þe prophete Chyſte uſe  
dothe deſcribe Chyſte by thre names. He calleth mes of  
• hym Dexteram, brachium, & illuminationem. The Chyſte,  
ryght hande, the arme, and the lyght of the by- dextera/  
ſage of the fadze. For he called hym Dexteram, brachiū/  
the ryght hande of the fadze. For Chyſte incar- illumina  
nate is ſignifyed by the ryght hande. And the tio.

• reason after Yſodoze is, for that, Dextera dicitur a Dextera

• dando. The ryghte hande is called the ryghte dei.

hande of dando of giuynge, becauſe that of olde, The right  
the token of peace was and yet is, giuen by the hand of

• ryght hand. Demus dexteras hominibus iſtis, ſayde God.

the Machabees. Let vs ſtrike handes with the, *Yſodorus.*

let vs giue handes eche to other, whiche is a to- *1. Macha. 6.*

ken of truye and peace. And the reason may be,

• for þe philoſopher ſaythe. Pars dextra eſt prin-

• cipium motus, & membra dextera ſunt fortiora fini-

• ſtris. In the ryght ſyde is the origynall begyn-

nyng of all the mocions and mouynge of the

bodye: and all the ryght parties and membres

on the ryght ſyde, are naturally ſtronger than

the lyfte. For we ſe the righte hande, the righte

arme, þe righte ſote, is more ready in any thinge

to do, thenne is the lyfte. And is ſet and goeth a-

foze þe other almoſte in all thynges. And is more

*Primo de ani-  
malibus.*

The ri-  
ghte lyfte  
is redier  
& ſtröger  
than is þe  
lyfte

quyuer, more quicke, more stronge and farre  
more ready and apte to the doynge of any thyng  
thenne is the lyfte. And we se by experience,  
whenne frendes that hathe be longe a sondre  
mete to gether, they take handes to gedre eue-  
ryche with other, not the lyfte handes, but the  
ryght handes. Whenne they also departe, they  
bydde fare well and shake handes, not the lyfte  
handes, but the righte. Whene they make bar-  
gaines to gether in token of performauce of  
ther bargaines, they strike handes together, not  
the lyfte handes, but the right handes. Whenne  
men hathe bene att variaunce, & at a yen made  
attonne, in token of truple and peace, they take  
handes together, not lyfte handes, but y<sup>e</sup> right  
handes. So forasmuche as the right hande, is  
the chief hande y<sup>e</sup> man warketh w<sup>th</sup>, and is more  
ready, more hasome & stronger of the two: god y<sup>e</sup>  
fadir wrought all, by Chyiste his righte hade: he  
gouerneth all, by Chyiste his ryght hande: and  
shall iudge all, by Chyiste his righte hade. And  
where he was in displeasure w<sup>th</sup> mā, & afterwar-  
de toke truple and peace with him, in token of a  
fyrme peace, he gaue man his righte hande, his  
sonne Iesu Chyiste. Whener verily whē he sent  
him down to take our nature vpon him: in tokē  
that he gaue his strenge vnto vs, and wolde  
nomore strike vs with that hande vntles he be to  
fare prouokid. Of this hade wyrteth the proph-  
te



, te in an other psalme, saynge Me suscepit dexte  
 , ra tua. Thy righte hande toke me. Thou tokest  
 me with thy righte hande. Whenne? Surely  
 whenne thy sonne Christe toke my nature, whe  
 ne thy sone toke me into his sauour, whenne  
 thy sone made y grette peace betwene the and  
 mankinde. He toke me, he toke me thenne into  
 his protection, to defende me, to protecte me, &  
 to saue me in all persecucions, in all temptaciōs  
 and suggestiōs that we ar here daily troubled  
 with by the deuil and his angels: by the worlde,  
 and by our own fraile fleshy bodie. Whedze itt  
 be in fleshy desliour, in carnall affectiō, in worl  
 dely banitye, in arrogancye or pryde, in malice  
 or displeasur, in inordinate desliour of lucre, in  
 gule or luxus lpyunge, or any other inordinate  
 behauiour. For every waye the deuyll assauteth  
 vs by his craftye subtile meanes. Every waye  
 he assaythe howe he maye ouer throwe vs by  
 his temptaciōs whiche are so secrette, so sotle,  
 so craftye, so busye, so unportune, so manyfolde,  
 so hydly done, and so vehement: that & this han  
 de do not helpe vs, itt lyeth nott in vs to resiste.  
 We liue here in cōtinuall persecution. We haue  
 here continually inwarde an spirituall enemy  
 es: but beinge stronge in God, beinge stronge in  
 faith, in hope, and in loue of him: we nede nott  
 to feare. For the deuyll is but weake where the  
 power of God is. Dominus fortis est & potēs, domi

Psal. 61.

Dextera  
dei.

The ri  
ghthand  
of god de  
fēdith vs

Psal. 23

nus

God is myghty, stronge, full of  
mightie and power, stronge and mightye in ba-  
stronge, tell, mightie in power, mightie in creatiō, might-  
ie in protection of thes that apperteyn to the vni-  
nite pow to him: mightie in gouernaunce, mightie in re-  
demption. Mightie to do all thinges, in heuē, in  
earthe, and in hell, as shall appere in the proces-  
se. God the fadze gaue therfor this his righte  
hande, his sone, vnto vs: in signe and token of  
peace, and of truse. And in token therof, the an-  
gels act this truse makinge, at the comminge  
of chrisse firste into this worlde, sange, Gloria in  
excelsis deo, et in terra pax hominibus bone volunta-  
tis. Glorie be to God in heuē, and peace be to all  
men in earthe that are of good will. So that þ  
gyuinge of this righte hande Chrysse, was a suf-  
ficient and a conuenient token of peace and at-  
tonemēt taken & made betwene god and man.

LUC. 2.

And bycause we shulde be the more in assu-  
raunce of this peace, god the fadze suffrede this  
his righte hande to be bounden. To be bounden

God stry to the pyllour with ropes, to the crosse with nay-  
hyth som les. If thou therefore do feare the iustice and se-  
tyme w ueritie of God, holde him faste by the ryghte hā-  
his ryght de. If then he stryke the, itt shalbe wyth the les-  
hād, and te hande, and shall be but an easye stroke. He stri-  
somtyme keth with the leste hande whenne he punisheth  
with his temporally. Whenne he striketh thy bodge with  
leste hād. plage oꝝ syckenes, with infirmitie oꝝ disease, w  
tribulacion



of. trybulacyon or aduersyte. He stryketh weth  
 a. hys leste hande, whenne he taketh awaye thy  
 h- wyffe, thy husbände, thy chylde, thyn hey-  
 n- re, thy goodes, thy worldely comforte that  
 e- thou haddeste so moche pleasure in. Thou  
 in haddeste soo moche pleasure in these thynges,  
 c- that it pulled thy loue and herte, thy seruice  
 te and feoty frome God: whereby, thou mough-  
 of test haue comen into eternall dampnaciō. God  
 n therefore stryketh with his leste hande, and ta-  
 n keth awaye thyn inordynate loue thou haddest  
 to this worlde and worldely thynges. He taketh  
 awaye the occasion of thy damnacion. Whiche  
 taken awaye, thou mayste more liberally applye when do  
 thy loue, thy mynde, thy seruice & duetie, towar- the God  
 des hym. He stryketh with his righte hāde, whē stryke w  
 ne he stryketh the sinner with eternall damna- his right  
 tion. For itt is written by Salomon. Longitudo hand.  
 dierum in dextera eius, & in sinistra illius diuitie & Prouer. 1.  
 gloria. In his reghte hande is that celestiall and  
 eternitye of lyffe: to giue, or to take awaye from  
 whome and to whome he wyll. And in his leste  
 hande, he hath this temporall ryches & worlde  
 ly glozve, to dispose, to giue or to withdawe, att  
 his pleasure, to whome & frome whome he wyll.  
 And this stroke is called, but a touche, a philip-  
 pe, a cryfull as ye wyll say in comparison of the  
 tother. Manus domini tetigit me, saith Job. The  
 hande of god hath touched me. whenne sayde The hād  
 of God is  
 he

dradfull,  
and to be  
fearyd

2. Regū. 24.  
Daniel. 4.

Psal. 77.  
1. Regū. 56

he so: verily whenne the Sabeis violently to-  
ke frome him fīue hundrede yoke of oren, fīue hū-  
drede asses. whēne the Chaldeis toke frome him  
foure thousande Camels, whenne they slewe his  
seruaund, whenne a belement wynde came &  
ouerthrewe the house where his chylzen were,  
beinge merye eatinge and drinke, and slewe  
them. whenne a flaminge fyre came frome abo-  
ue, and brante his seuen thousande sheepe with  
theyr keepers. whenne his own bodye was stry-  
ken with soores & plages so greuously, that noo  
parte of his bodye was vntouched: but all soore,  
all foule, all fylchye, all materouse, noysome and  
ogle to beholde. This hād straake Hierusalē w  
pestilenc. lxx. D. in oon day. This hād deposyd  
Nabuchodonosor frome his realme into deserte  
where he liyd. vij. yer. & a half eatinge mooz,  
root, graze and haye with beestis. And all this  
and suche other tempozall punyshmentes, are  
called but *Tactus manus domini*, the touchynge  
of the hande of god. But whenne he stryketh, he  
stryketh soore. When he strykyth, he stryketh w  
the ryght hande: of whiche stroke the prophete  
speketh in his psalme, *Percussit inimicos suos in po-  
steriora: obprobrium sempiternum dedit illis.* He ha-  
the stryken his enemyes, the grett synners of the  
world and ther posteritye & doth soloo them in  
ther synne and & is he sayth *Percussit inimicos in  
posteriora.* And ther hathe they *Obprobrium sem-  
piternum*



piternum, euerlastinge shame, obprobry and payne. And a yen the same prophete saythe, *Dextera tua inueniet omnes qui te oderunt* Thy ryghte hāde  
 loide god shall fynde all those that dothe haate the, all those þe hathe neglected thy commaūdes, al thos þe hathe despyled thy preceptes, þe hathe contempned thy lawes and ordinaunces that are disobedient vnto the. But whēne shall he thus fynde them? And howe shall he finde thē?  
 verisy, *Quando ponet eos ut clibanum ignis in tempore uultus sui, quando in ira sua conturbabit eos, & deuorabit eos ignis.* Whenne he shall put them in to a furnes of fyre, whenne he shall come to iudgement and shewe him selfe a dreadfull iudge to the worlde. Whenne he shall in his highe displeasure trouble them be yond home, be yond the estimation of mā Whēne he shall saye, *Discedite a me maledicti in ignem aeternum,* whenne he shall committe them to the fyre which shall deuoure thē, the fyre of hell, þe fyre that neuer shall haue end, wher in they shall be deuouryd, and neuer consumed, but for euer, to suffer, suffre damnatio eternal.

*Psalm. 20.*

*Ibidem.*

The dreadfull hand of God.

*Math. 25.*

This is a dreadfull hande. This is the hande that destroyed the Sodoms and Gynozs This hande strake all the realme of Egypte with þe ten plagis for their disobedience to god, and att laste drowned them in the sees and dampnid thē. This hand strake of the Israelitis in deserte for

*Gene. 19.*

*Gene. 12.*

Numeri. 16.

Esaie. 37.

2. Paral. 32.

Daniel. 45.

**Howm ā  
may bind  
the hand  
of God.**

Exodi. 32.

ther ydolatry in worshyppe a calf of gold,  
xxiii. thousand men. This hāde strake an other  
sorte of the chyldren of Israel in deserte wyth  
stynge serpents, with fyre and wyth other  
horryble vengeance: as whenne the grounde  
opened and swalowyd in a lyue Dathan, Abyron,  
and Chozee: with other theyr beopers & felous  
for theyr synne. This hāde strake & dystroyd of  
cōpany of Senacherib in oon night for his blas  
phemye to the nombre of C. LXXX. thousand  
and after his own chyldren slewe hym in the tē  
ple of Betrachē worshyppe his ydole. Thys  
hāde strake Balthasar syttinge att a grette fea  
ste wyth hys nobles, where ther appered an hā  
de vpon the wall, an wytte Mane, Thethel, Pha  
res. Whiche is a terrible storye who lystē to rea  
de itt. This hande of god is dyadfull, and to be  
feared. And yf thou wylte besuere of this hand,  
bynde hym faste, and go not frome hym. Howe  
shalte thou bynde thys hande of God? By deuō  
te prayour, by intearē petition, by continuall in  
tercessiō, by true saythe, by perfytte hope, by fer  
uent loue and charptie, by godly and christiane  
lyuyngē. Reade p. xxxii. chapter of Exodi: And  
ther shalte thou see howe Moyses bounde this hā  
de so faste, that he moughte nott stryke. Whenne  
the Israelytes, (Moyses beyngē in the mounte  
wyth god and hadde receiued the lawes) hadde  
made them a calfe of golde and honoured itt for  
theyr



theyr god. God shewed it to Moyses, saynge that  
he wolde therefore destroye them. And Moyses  
maade intercession for his people besekynge god  
to spare them. And God sayde to Moyses, Dimitte  
me, ut irascatur furor meus contra populum istum  
ut deleam eum. Moyses, saide God, Moyses, Suffre  
me, Suffre me Moyses to extende my surge an-  
d: these stubburn people. Suffre me to stryke,  
Suffre me to destroye them. To whome Moyses  
sayde, O Lorde, O mercysfull god, Quiescat do-  
mine iam ira tua & esto placabilis super malitiam po-  
puli, Lorde, cesse thy displeasure, hold thy hande,  
contented, haue compassion on thy people, for-  
gyue them theyr iniquitye. And itt foloweth in  
the lettre. Placatus est dominus. God was pacyf-  
ed of hys displeasure and spared his people att þ  
requeste and instans of Moyses. Loo churche peo-  
ple here may you see, howe Moyses by prayour,  
stayde the hyghe displeasure of God, and helde  
hym þ he coude nott stryke: els wolde nott he ha-  
ue sayde: o Moyses suffre me, Suffre me Moyses.  
Thou seeeste nowe Good catholike man the gret  
te pythe and vertue of true prayour.

Praye therefore to thy lorde god þ he maye  
staye his stroke of vengeaunce, that he maye be  
mercysfull vnto the and to his people, þ he maye  
withd:awe hys punishynge hand, that he maye  
spare hys subiect. Holde hym by prayour, byn-  
de hym by petition, pacyfye hym by intercession,

D iii.

Ray

Christe  
is callid &  
arme of  
God.

Brachium

Psalm. 88.

stay hys wrathe by intear despayre and seruite.  
This hande dothe punyssh and dampne the syn-  
ner: This hande dothe saue the penytente, this  
hande dothe rewarde the good man, this hande  
dothe crowne y<sup>e</sup> ryghteous person in the heuē.  
And yf we lyue well and christianely this rygh-  
te hande shal defende, protecte, guyd, and sa-  
ue vs: soo yf we lyue not christianely, itt shal pu-  
nyssh, destroye, and utterly dampne vs. This so-  
ne of God is not onely called dextera the ryghte  
hande of god the fadze: but is alio called Bra-  
chium the arme of the fadze. Whiche worde bra-  
chium in scripture is many tymes taken Pro po-  
tentia & fortitudine, for power and strenghe, and  
for the sone of god. For the fyrste parte, Videlicet  
de potentia & fortitudine, itt is wyrtten Tu humili-  
asti sicut uulneratum superbum. In brachio uirtutis  
tue dispersisti inimicos tuos. Thane thou lord god,  
thou haste brought y<sup>e</sup> proud man as lowe, as a  
man that is woundid. And haste skaterd and dis-  
persyd thyn enemyes in the arme of thy vertue,  
in thy sone. And as God dothe bringe downe by  
this hande and arme the p<sup>r</sup>owde wretched syn-  
ner, and disperse and put to flight his enemyes:  
so dothe he ayen wyth his hand exalte, extoll &  
promote his humble seruandis, though he not att  
all tymes in this worlde, yett he wyll do itt in he-  
uen, where he wyll auanys hym wyth the feli-  
citie and sighte of god, And that is itt that a-  
fore



foze the prophete calleth, *Illuminatio uultis tui* the  
cleer sighte of the godhede. *U*herein standeth þ  
heuenly ioye, the felicitie and gloze of the fruy-  
cyon ther. Here now apperithe the grette ver-  
tue and power of this hande and arme of God.  
When that he in his passion dyd dysparge, con-  
uicte & utterly ouercome all his enemyes, dea-  
the, synne, and the deuyll, and hath spoyled the  
helles, and victoriously rose frome the dethe to  
lyft. *Sic notam fecit dominus uirtutem suam.* So vi-  
dre this maner, god hath shewed & opened to the  
worlde his vertue, hys wysdom, his hande, hys  
arme, hys power, hys omnipotency, his sone Je-  
su Christe. And especially emōges all other thin-  
ges, he declared hym selfe to the worlde, to be be-  
raye god by hys dolorouse passion.

Dyd not he shewe and proue hym selfe to be be-  
raye god in hys grette soper and maundy? whe-  
ne he shewed the secrettes of Judas mynde and  
purpose de traditione, howe he shulde betraye  
hym: wheñe he gaue hym selfe, hys own beraye  
bode and bloode, to hys disciples in forme of  
breadye and wyne, to eate and drinke: dyd not he  
shewe hymselfe to be beraye God whenne he in  
hys prayour vpon the mounte, swette bothe wa-  
ter and blood: whenne he dyd prostrate & ouer-  
threwe the Jewes with a worde: who can tell  
the secrettes of mans harte but oonly God:  
who can geue his bode in forme of breadye and

Christe  
by his pas-  
sion eue-  
ry wayes  
declaryd  
hymselfe  
to be god

hys

Judas  
was o-  
uerthrow  
en.

Ioan. 13.

Ioan. 17.

his bloode in forme of wyne but oonly god: who  
can sweete blode with water but god: who cā  
ouerthrowe an armye of men with a worde but  
God:

Whenne Christe mett Judas w a grette mul-  
titude of the Jewes wpth lanterns, torches, fy-  
re brandes and other leghtes: with staues, swo-  
des, with other wepons, and in armure, to appre-  
hende and take hym, and knewe hym not when  
ne they mett hym, for that god hadde taken a-  
waye theyr knowledge: and Christe asked them,  
Quem queritis: whome seke you? They answerd,  
Iesum Nazarenum. We seke Iesus of Nazareth.  
And Christe sayde, Ego sum. I am, Att whiche  
worde, Judas and they all sayde, wente backe  
and fell to the earthe. He paused a lyttell, and  
suffrede them a yen to ryle. He askyd them a yē,  
whome seke you? They answered, Iesus of Na-  
zarethe. Christe sayde, dyd not I tell you, Quia  
ego sum? That I am he: If ye seke me, suffre the  
se my disciples to goo saaf, vn touchid, butt the  
nott. And so put hym selfe voluntarily into hys  
enemyes handes, and saued his disciples. For he  
hadde sayde before to his fadre, Quos dedisti mi-  
hi, non perdidisti ex eis quench. I haue not losse oon  
of those that thou haste geuen me to kepe, butt  
haue preserued them all.

He shewed hymselfe to be god thus in hys ta-  
kyng he whenne he was apprehended. Also in hea-  
linge



Lynge Malchus, whose eare was cutt of frome  
 his hedde by Peter. He proued hym selfe God in  
 all his wordes, in all his behauiours, in all hys  
 doinges, in all hys answers made before the iud  
 ges, and in his meruelouse paciēcy, shewed both  
 before them & the Jewes, whenne he was scour  
 ged, when he was beaten, when he was bounde  
 to a pyller, crowned with thorne, blyndfild bob  
 bed, and when he was every way moſte cruelly  
 entretyd. Whiche he coude not haue doon yf he  
 hadde not bene god, And yet the worlde knewe  
 hym not. Yett was he to the world, Deus abscon  
 ditus, a hyyd gode. And howe by farther proces  
 se in his passion, dēd shewe hym selfe more play  
 nely to the worlde, itt shall appere by a breue  
 epylogacion and rehersall of y same. For yf we  
 doo call well to our remembraūce (as we ough  
 te to do) howe effectuously, howe compēdiouſly,  
 and with how breue, how pythy and effectuell  
 wordes, the foure euangelistes hathe w amar  
 uelouse dyligencie truely & faythefully gadre  
 de and wyrtē this passiō of our sauyour chryſte: thing to  
 we shall fynde the same mooste precious passiō be notyd  
 to stande princypally in three thynges: whyche in thys  
 dothe instructe and teache vs thre necessarie les passiō of  
 song, for our soules helthe.

Triano  
tanda.

Thre  
things to  
be notyd  
in thys  
passiō of  
Chryſte.

The fyrſte parte of his passion, stode In rerum  
 suarum ablatione & corporis denudatione, in y hys  
 clothes were taken frome hym and he lefte na  
 C. I. was spo  
 ked. I yd of his

garment  
& maad  
nakyd.

ked. For after he hadde bene broughte before  
so many iudges, wher he was deryded, accused,  
and by false testimony condemned to deathe,  
to the deathe of y<sup>e</sup> crosse: he was fyrste scourged,  
beate, and bare his crosse thorough y<sup>e</sup> Citye, to y<sup>e</sup>  
place of passion called Golgatha in the mounte  
of Caluary: where the Jewes whiche were a-  
poynted to putt hym on the crosse, spoyled hym  
frome all that he hadde, frome his clothes and  
frome his apparell. They toke all frome hym, &  
leste hym bare & naked wythoute ragge or brat-  
te, anne the they leste vpon hym femozalia, any  
clothe aboute the neyther partes of hys bodye.  
And yf they leste somoche as that vpon hym, we  
reade itt not in the Gospell. No; yett we reade  
that any thefe or malefactor hath bene so na-  
kydly spoyled, so nakydly leste whenne he shul-  
de suffre, as Christe was whenne he shulde dye.  
For they toke from hym not oonly his outward  
apparell, but also they spoyld hym of hys se-  
crete coote, and toke frome hym, tunicā inconsu-  
tilem, a coote whiche was wythoute seeme, why-  
che coote they wolde not deuyd as they dyd hys  
other garmentis, but caste lotte who shulde ha-  
ue it hoole. Diuiserunt sibi uestimenta mea, & super  
uestem meam miserunt sortem. They deuyded emō-  
ges them my garmentis, and caste lotte vpon y<sup>e</sup>  
oon coote sayd God. Loo mā, See how thy loz-  
de god was thus ignomyously leste naked and  
baare



baare, and cryed not att itt, grudged not wyth  
 itt, murmured not for hyt. He Complained not,  
 but suffrede, and patiently helde his peace, whe  
 rein we Christe people be taughte to remembre  
 paciencie in our aduersitie, to remembre, Quod  
 nihil in hunc mundum intulimus, nec quicquid auferre  
 possumus. That we broughte nothing in to this  
 worlde wyth vs, nor shall beare any thyng a-  
 waye whenne we shall departe. The same Job  
 sagethe, Nudus egressus sum de uentre matris mee,  
 & nudus reuertar. I was bozne & came into thys  
 worlde baare and naked, and baare and naked  
 I shall go frome itt. Be all folkys so bozne: do  
 the all folkys so baarly go owte: be all bozne na  
 ked and baare. Ar Emperours and Kynges boz  
 ne naked: and goo nakyd oute. Ye bothe Empe  
 rours and kynges, Quenes and ladyes, loz  
 des and gentylmē, riche and poore. All, All, All  
 are bozn nakyd and baar, and as baarely shall  
 they ayen departe this worlde. Baare, naked,  
 wythoute clowte or clothe: vnles itt be that the  
 grette man shall percase haue a fyner wynding  
 shete thenne shall the poore man, but bothe be  
 mortall, bothe shall dye, bothe shall rotte, bothe  
 shalbe forgotten, bothe be Terra & cinis, puluis &  
 esca uermium, quos hereditabunt serpētes. This say  
 re bode of then þ þ makeste somoche of, þ þ deli  
 kest so p̄ciouſly, þ þ settyſte somoche by: itt shall a-  
 waye, itt is butt terra & cinis, puluis & esca uermiū

Job. 1.

Idem.

Riche &  
 poure cū  
 myth na-  
 kyd in to  
 thys  
 world, &  
 nakydly  
 shall de-  
 parte.

Isa. 10.

¶ ii

¶ It is

It is but earthe, ashes, duste, & wormes meate. Serpentes hereditabunt illud. Serpentes shall enheryte thy bodye, as thou doeste naturally enheryte the fadze his landes. Euen so serpentis, wormes and toodes, shall enheryte thy bodye. Serpentes, wormes, and toodes, shall naturally ingendre & brede of thy bodye. Serpentes, wormes, and toodes, shall gnawe, eat, and deuoure thy beawtyfull face, thy fayre nose, the clere eyes thy whyte handes, thy gudly bodye. Remembre this thou lord and ladyde. Remembre this thou Chrysten man and womā. Remembre this ones a daye. Quia nunc ꝑ peccat, qui se semper cogitat moriturum. He shall neuer synne deadly, that euer hath in remembraunce that he shall dye. He ꝑ wyll therfore ouercome thys fraple worlde, lett hym leaue the delectacion thereof, Et nudus cum nudo Christo crucem ascendat. And let hym naked ly wyth naked Chryste, Lett him poorely to poore chryste, ascende & goo byppe vpon the crosse. And how? I shall anon shewe the.

.2.  
**How** The seconde parte of this passion, stode In summo contemptu & irrisione: in grette horrible contempte & derisiō, whiche ꝑ Jewes put Chyſte vnto. I thinke no earthely mā cā reherſe ꝑ oon partemid & te of the manifolde and open contemptuouse dererydyd. ryſions, obprobryes, mockes and scoynes, whiche they dyd vnto Chyſte as vppon this night pafte and this daye: reputynge and takynge hym for



for a spectacle, for a mockynge stocke, for a ma- Specta-  
 lefactor, for a contemptuouse person, and for an culū quid-  
 abbreach of the lawe. for whenne they came  
 to take hym, they came as Christe hym selfe wit-  
 nessythe, Tanq̃ ad latronem existis cum gladiis & lig Marc. 14.  
 nis comprehendere me. Whenne ye came to take  
 me, ye came as the maner is to take a theffe: w  
 armure, with swerdes and bates, in the nyght  
 tyme. And whenne I was dayly amonges you  
 in the temple teachynge, ye toke me not, ye layd  
 noo thynge to my chardge. Thus bylenously  
 they toke Christe, they lugged hym to and froo:  
 they strake hym, they buffetted hym, they boun-  
 de hym, they pulled hym by y<sup>e</sup> heare, they spytte  
 vpon hym, they gaue hym buffatt<sup>s</sup> and strokes  
 to to beyond home. They scourged hym w<sup>o</sup> oute  
 pyttee or compassiō, they clothed hym in purple co-  
 lour in derisiō, they crowned hym with thorne,  
 they blyndefelde hym, they mocked hym, they  
 put in his hande a reede in stedde of a cepture,  
 And in mockage strake hym by course, & cryed,  
 Tell vs who stryketh the nowe. And lykewylse  
 strake hym aboute the hedde, cryynge, tell vs  
 nowe who strake the? swapte hym vpon y<sup>e</sup> face,  
 cryynge who was y<sup>e</sup> strake the now: who was  
 that? And kneeled downe afore hym salutynge  
 hym in derision, cryynge, Ave rex iudeorum, Ave  
 rex iudeorum. Hail kynge of Jewes, Hail kyn-  
 ge of Jewes. Also saie, thou takest thy selfe to

be kynge of Jewes, and nowe thou arte serued  
 lyke a kynge, nowe thou arte crowned, nowe þ  
 haue a ceptre in thy hande, nowe thou syttest in  
 thy throne, in purpil colours, Nowe we honour  
 thefor our kynge, Ave rex iudeorum, Hail kyn-  
 ge of Jewes. Ande this maner outragiouly &  
 beyond all estymacyō of man, they deryded and  
 mockyd hym.

The in-  
 faciable  
 crueltie  
 of the  
 Jewes.

And yett not beyng this contente, they had  
 hym for the ayen in prætorium, into the þ yeldhall  
 before Pylate, neuer ceasynge but cryed, Judge  
 hym, condempne hym to the deathe, he is gyltie  
 and wurthy to dye, let hym be crucifyed, let hym  
 be hanged vpon the crosse: lett hym dye a shame  
 full deathe, delyuer vnto vs Barrabas and con-  
 dempne Iesus. Pylate hyring this raage, An-  
 swered I fynd noo cause in hym why he oughte  
 to dye. Take you hym and crucifye him for I ha  
 not. They sayde a yen, we haue a lawe, and af-  
 ter our lawe he oughte to dye. And yf thou lett  
 hym thus goo, thou arte nott frende vnto Cesa-  
 re. Whenne Pylate harde that, he late down, he  
 gaue iudgement and sentens anens Christe, he  
 committyd hym to theyre handes to crucifye.  
 They toke hym, they put of hys purple garnēt,  
 and put on ayen his own apparell, þ he mought  
 the better be knowen to þ Jewes, to hys shame  
 & rebuke. They putt a grette hudge crosse vpon  
 his backe, they ledde hym & haalyd him throughe  
 the



the citle, they broughte him to the place of exe-  
 cution, they gaue hym a sell and gall to drynke.  
 They sayd so vngoodly wyth hym, that I thin-  
 ke the Euangelistes (whyche were mooste discre-  
 te & soobur in their penne) wolde not for shame  
 expresse all the vngoodly and shamefull maner  
 of theyr ludibryes, of theyr wyched behauiours  
 in this behalfe towarde Chyste. But wyth as  
 breue, pure and chaste penne as they coude they  
 expressed, not the nombre of theyr euyl doynges,  
 but onely in parte expressed Modum & formam,  
 the maner & faschyon of theyr doynges, of their  
 derisions and conuiciouse word, of ther outra-  
 gious behaupours towarde Chyste. So vndre  
 this maner was chyste our sauour on euery be-  
 halfe shornefully and morkyshely handlede, vn-  
 mercifully treatyd: In suche wyse, as the pro-  
 phete Esay dothe saye. Vidimus eum, & non erat  
 in ipso nec species, nec decor, tanq̃ nouissimū. Repu-  
 tauimus eum quasi leprosum & percussum a deo, &  
 humiliatum. We looked vpon hym, and ther appe-  
 red nother beawty nor sauour in hym, but as a  
 man out caste of all men. We reputed hym as a  
 leper, as a man oute of the sauour of God, as a  
 man mooste vile in reputacion, and as an abiec-  
 te of the worlde.

And what dyd he in all this trouble, in all thies  
 turmuylls: hitt soloweth. Sicut ouis ad occasio-  
 nem ducitur, & quasi agnus coram tondente obmu-

tuit,

Esai. 53.

The pas-  
 cency  
 of Chist.

ibidem.

mit, non aperiens os suum, In all this aduersitye,  
 he vbled hymselfe lyke vnto þe propertye of a shee-  
 pe, whiche whenne he is brought to the shambles  
 to be slayne, And lyke wyse the lambe that is in  
 the hande of hym that doth sheere hym, The  
 shepe cryeth nott, the lambe complayneth not: þe  
 shepe is put to deathe and strogleth not, the lam-  
 be loseth his fleese and some tymes a pece of his  
 skynne & fleshe, and yet complayneth not. Soo  
 Christe, in all these his pynnes, in all these hys  
 paynes and iniuries, rebelled not, complayned  
 not, murmured not: but paciētly as a lambe suf-  
 frede all suche iniures, wronges and payns that  
 the Jewes dyd putt vnto hym. Wherein we be  
 taughte, patiently to suffre all obprobryes, all in-  
 iuries, wronges, or dyspleasures done vnto vs  
 by our enemyes, in the cause of God. Paciently  
 to suffre hytt for the name and loue of God, whi-  
 che suffrede soo many wronges, so many Iniu-  
 ryes and rebukes for vs. Of this vertue of paci-  
 ence itt is wyten, Vsq; ad tempus sustinebit paci-  
 ens, & postea erit redditio iocunditatis illius. The pa-  
 cient man suffreth for a whyle, tyll the tyme þe  
 God shall rewarde all thynges good and badde:  
 and tylene shall he haue his rewarde of ioye and  
 gladnes therfor. So now the seruand of god  
 suffreth derisiōs, rebuk, wronges, iniuries, tre-  
 bulacion, reproche, aduersitye, lykenes, infyr-  
 mytyes, hunger, samyn, thyrst, pouertye, mys-  
 erye,

Eccle. 5.



eye, by dayne as men bitterly abiecte and out  
 caste of all the worlde: as Paule wytnesseth of  
 the apostles, of the martyrs, confessours, & preachers  
 of the worde of God, saynge, Spectaculum  
 facti sumus mundo, & angelis & hominibus. Nos stulti  
 propter Christum, infirmi, ignobiles: esurimus, siti-  
 mus, nudi sumus, colaphis cedimur, instabiles sumus,  
 maledicimur & benedicimus, persecutionem patimur  
 & sustinemus, blasphemamur & obsecramus, tanquam  
 purgamenta huius mundi facti sumus, omnium peripe-  
 semus usque adhuc. We are maad and taken bothe  
 to the worlde, to man and aungell, Spectaculum,  
 as a spectacle. A spectacle is a thinge that men  
 do sett openly in derisyon, to be wondred at,  
 to be gasped on. So was christe here maad a  
 Spectacle, sett in hye place to be wondred at,  
 as luke rehersyth. Omnis turba qui simul aderat ad  
 spectaculum istud & uidebant que fiebant, percutientes pe-  
 ctora sua reuertebantur. All the people that were pre-  
 sent at this spectacle, at this passio of xpe, & sawe  
 what was done, they turned backward, knockyn  
 gether breest, & wet ther way. This was Christe  
 maad a mockinge stoke, & so war his disciples.  
 And therfore they say in letter afore recited, Stulti  
 facti sumus propter Christum. We be reputed of this worl-  
 de as fooles, for that we suffre worldely myserye  
 and pouertye for christe. Fooles, ydiotes, & son-  
 nes. Infirmi, weake and not of abylytye to resyste  
 our auenge our iniuries. Ignobiles. And to be of  
 lowe

The pati-  
 ency of þ  
 apostils.

1. Cor. 4.

Expo.

Spectacu-  
 lum quid?

Luce. 23.

Stulti.

Infirmi.

Ignobiles.

If i.

Instabi-  
les.

Maledic-  
mur.

Blasphe-  
mur.

Peripse-  
ma.

lowe byrthe and bile stocke, bylpe bozne. We suf-  
fre for God moche hūgre, penurpe, famyne, thyr-  
ste, poore appaell and nakednes. We suffre for  
Christe Colaphos, stryppes, beatinges, punyshemē-  
tes: inpysonement, and all kynde of tormentes  
and paynes. Instabiles sumus. We are accompted  
in þe worlde as vagabundys, haupnge no houses  
of our own to resoite vnto. We labour, we toyle  
for our lyuynge. Whenne we be cursed and say-  
de euill by, we do blyse and praye for them that  
soo do, teachinge & preachynge christe vnto the.  
Teachinge christe his pouertye, his nedines, his  
paciencie, & mekenes. Whēne we be blasphemed,  
wronge sayde by, and called the seducers and de-  
ceiuers of the people: Obsecramus, we do beseeche  
them, patiently to here christe preached, to here  
the doctryne and worde of christe, whyche they  
repute as blasphemye. Facti sumus peripsema. We  
are hadde in reputacion of the worlde Abiectis-  
simi, the byleste people of þe worlde, abiectes and  
of noo regarde, of noo reputaciō, but as caste a-  
wayes: reputed butt as the rotten parte or as þe  
paryng of an aple, or as þe duste that is swepte  
out of the house & thowen in to a corner behin-  
de the dooze to be caste to the dunghill. And all  
this worldely mysertes and shames, they paciēt-  
ly suffrede for christe his sake, for the loue of god,  
lokyng for that rewarde that God hath ordey-  
ned for those that patiently dothe suffre aduersy-  
tye



tye and tribulaciō for hym. Remembreinge that the rewardes of our paynes patiently suffrede here for God are of suche excellenye, that they passeth all oure desertes, all our good dedes, and shalbe more thenne hane be esteemed.

- Quia non sunt condigne passionēs huius temporis ad futuram gloriā quę reuelabitur in uobis. For if thou dyddest tullyll all the p̄ceptes of the olde lawe and of the newe, and suffredeste all kyndes of tormentes: enprysonement, deathe on the gybett, thy fleshe to be rente and tozned wyth instrumentes, torture or fyre: yf thou shuldyst be crucifyed, lapidate, tryed, boyled or b̄ete: All thys is not to be wayde nor pondred to the glorie and rewarde that thou shalte haue in heuen for h̄yt. Patiently therfore suche aduersityes as chaun cheth, are to be suffrede for the loue of God, why che taughte vs in his passion, patiently to suffre for hym, whiche suffred so patiently for vs.

- The thyrde parte of this passion, stode In summa corporis poena & afflictione, In so horrible and exceeding paynes, whiche were soo manifolde & grette, that all the martyrdomes of martyres, cā not be compared vnto them. His bodye was soo tendre, his complexion was so pure, his nature was so cleane, his afflictions were soo greete and manifolde, hauinge no comforte in his pangues, lest euen postea lone, comforteles, wythoute any consolacion or refrygery, wythoute

¶ ii. any

Roma 8.

The passions her can not be counturwyl wyth the glorye is ordeyned for them.

• The inestimable payns & afflictions that chryste suffrid

Ioan. 19.

Matth. 17.

Psal. 21.

Ioan. 19.

**The tytl  
set oon þ  
crosse of  
Chyste**

Ioan. 19.

Matth. 27.

ibidem

any ayde or helpe withoute any cūforte or retre  
wyng, withoute any mytigation or releffe, lest  
bitterly to his enemyes handes to doo wyth him  
euen is they wolde: and so they dyd, as longe as  
the soule was in the bodye. They scourged hym  
bownden to a pylleur, they crownd hym wyth  
sharpe thorn. They crucified hym, they nayled  
hym throughe handes & feete to the crosse. They  
extended, haalyd and strayned, his blyssyd bodye  
soo extremely on the crosse, that his synous and  
baynes crakket: þ thou moughtest haue nēbyed  
his bones and Joyntes. They gaue hym a sell  
and gall to drynke whenne he cryed Sitio, I am  
a thyste. They sett this tytle vpon the crosse He  
braice, Grece, & latine, bothe in Hebrewe, Greke &  
laten Iesus Nazarenus rex iudeorum, Iesus of Na  
zarethe, kyng of Jewes. They lyfte vppe this  
crosse on heyghe and rushed it downe to the mor  
tes where itt shulde stande with suche a vyolen  
ce, that all his blyssed bodye was in a newe tor  
mente, in a newe passion. They hunge on euery  
syde of hym a thesse in despyte, and to make the  
people beleue, that he was warse than they, and  
that he hadde deserued to dye.

The people stode gaspyng vpon hym, they deri  
ded hym, they blasphemed hym, they shoke their  
hedes on hym, And mockishely some sayde, he  
hathe saued other, nowe let hym saue himselfe.  
Some sayd, he made hym selfe the sone of God,  
lett



lett god now helpe hym yf he wyll. Some saide  
 Vah qui destruis templum &c. fye on the that saye *ibidem*  
 dest thou woldest destroye the temple of God &  
 buylde itt bp a yen in thye dayes. Some sayde, if  
 thou be the sone of god as thou makest thy self, *ibidem*  
 loose the nayles & come downe from the crosse,  
 and we wyll beleue in the. The rulers of the pry  
 stes, the scribes, and the pharysees dyd as other  
 dyd, deryde and blaspheme hym: and so dyd the  
 twoo theues that were crucified with him. See  
 howe the storpe of this passion agrethe with the  
 saynge of the prophete many yerres afore wryt  
 ten: wher he saythe. Ego sum uermis & non homo,  
 obprobrium hominum & abiectio plebis. Omnes ui  
 dentes me deriserunt me, locuti sunt labiis & mouerunt  
 caput. All y looked bpō me (saith the chryste by his p  
 phyte) derided me waggige their heddes, mouin  
 ge theyr lippes, speakynge blasphemously, & re  
 puted me as no mā, regarded me no better then  
 they wuld regard a woꝛme, I was had in p ob  
 probye of all men, and taken as the abiecte of  
 the worlde. This reproche was soo grette, the  
 se pangues were soo intense, this passion was so  
 paynefull: that the prophete Jeremye seynge it  
 longe before in spyrte, cryed in the perione of  
 Christe, O uos omnes qui transitis per uiam, attendi  
 te & uidete si est dolor sicut dolor meus. ¶ All ye peo  
 ple of the worlde that shall happen to come by  
 this waye, beholde and see howe I am wounded

¶ iii. how

*Psalm. 21.*

How bi  
 lie chiste  
 was re  
 put yd

*Tren. 1.*

how I am crucified, derided, disdayned, scorned,  
belyppended, and despyed: vnder suche a falsyō,  
as neuer was seen. Loke ye dylgently and cō-  
sydre, whedre euer any doloure and passiō was  
or is, lyke vnto this my dolour and passion.

And after many circumstances, chryste spa-  
ke dyuerse wordes hanginge on the crosse, why-  
che shewed his horryble paynes to encrease mo-  
re and more. For the narre he drew to his dea-  
the, the more encreased his pangues. And yett  
in all his tormentes, he forgate not to praye for  
those that dyd crucifye hym, and for the residue  
of the vnlerned ignorant Jewes, whych he con-  
fēted to his deathe saynge, Pater ignosce illis, quia  
nesciunt quid faciunt. Forgeue them fadze, forge-  
ue them: for they woot not what they doo. They  
knewe hym not, they knewe not what they dyd,  
therfore he cherytable prayd for them. He cryed  
also to his father, aledgyd ther ignorācy for ther  
excuse, heloi heloi lamazabathani: my god, my god,  
why dost thou forsake me? Shapynge by the-  
se wordes the grette excessive payne that he was  
in, beyng leste barely withoute any comforte,  
withoute any helpe or socour: And for veraye  
payne cryed, Sitio, I am a thyrste: Commendyn-  
ge also his modze to the custodie of saynte Iohn,  
a byrgine to a birgynne: And dyd forgieue the thef-  
fe, promysinge hym to be in paradysle wyth hym  
that selfe same daye: And commended his own  
soule

Luce. 23.

Math. 27.

Ioan. 19.

Luce. 23.



soule to his fadze saynge. In manus tuas domine  
 mendo spiritum meum. I commend and bequay- ibidem.  
 ue my soule and spryt in to thy handes fadze.  
 Teaching vs by that ensample, to geue and be-  
 quayue our soules in to the handes of God, whē  
 we shall dye.

And for a fardze knowledge and contempla-  
 cion of this glorious passion, ye shall vnderstand  
 that fyue thynges ther war which specially aug-  
 mēted the paynes of his passion, videlicet Locus,  
 tēpus, persona a qua sustinuit, persona passa, & perso-  
 na p qua pass<sup>us</sup> est. The fyrste was Loc<sup>us</sup>. The place  
 where he suffrede, whyche was Ierusalem, a re-  
 gall citee, a metropolithe citie, a citee of magni-  
 ficēcyce, a famousse and a populose cytie: to whi-  
 che Citie was the comen course and haunte of  
 all the worlde. In whiche citee whenue he wen-  
 te throughe bearinge his crosse to his passiō, his  
 countenaunce was so pituouse, he was so wea-  
 ke and feble, the stretes beyng full of people,  
 they wepe in euery corner, to see that dolorouse  
 syghte, to see that panguyous body. To whome  
 Chryste sayde, Nolite flere super me, sed super uos ip-  
 sos & super filios uestros. Wepe not for me, but we-  
 pe for your selues and for your chylde, for your  
 selues and for your chylde, wepe not for me. For  
 I shall ryle shortly a pen and shewe comforte  
 to the worlde. Wepe vpon your selues, wepe vpon  
 your wyched lyues: for for your wretchednes,  
 you

Quinq  
 notand...  
 fyue thi  
 gis dyd  
 augmen  
 tyd the  
 payns of  
 this passi  
 on.

.i.  
 Locus.

Luce. 23.  
 Expo.

Exe exhor  
 tid g. peo  
 ple to we  
 pe oonthe  
 selues &  
 oontheir  
 children

you and your cite shall perishe, wepe therfore  
bpon your selues, and wepe bpon your chylde.  
What war his chylde, and whose were these  
chylde. Certeynly eueryche of them hadde chil  
dren. The children that chyste ment, were ther  
wycked dedes. The chylde that ye bynge for  
the, are Opera uestra, your warkes. wepe your  
wycked warkes, wepe your wycked dedes, we  
pe your synnes. Thou haste bene a proude bay  
ne gloriouse man, full of pryde and arrogancye,  
full of pompe and bayne gloze, full of dysdayne  
and inobediencie: wepe this thy pryde, wepe thy  
bayne gloze, thy pompe and thy arrogancye.  
Thou haste commytted aduoutre, fornication,  
inceste & other carnall fylthe luynges: wepe  
and vtterly repent the for thy abhominable ad  
uoutre, for thy vicious fornicaciō, for thy foule  
incestuous luynges, for thy caronous voluptu  
ous myse usinge thy bodie. wepe these and all  
thy other damnable chylde: synne I meane,  
whiche thou haste noryshyd and broughte in to  
this worlde. wepe thy disobedience to god, thy  
malice and glotony, thy couetousnes & leche  
rye, thy othes and periurie, thy blurpe, symonye  
and blasphemye: wyth suche other thy abho  
minable dead. These are thy chylde, wepe these,  
lamente thy synne & sorowe, thy wretched lyffe.  
Peter, thysle forsoke his master chyste, & wepte,  
and was forgouen. Mary magdalen, abhomy  
nabylge

Peter.  
Mary  
Mag.  
dalen.



nablye lpyued after a fleshely maner: and wepte,  
 and was forgeuen. Dauid, lamented his aduou- **Dauid.**  
 trey, his murdre and pryde, and was forgeuen. **Latro.**  
 The good theefe, this daye sorowefully repēted  
 hym of his mysselyuinge, and was forgeuen. we  
 pe thoue wyth them, and thou shalt haue mer-  
 cye, rempyssion and forgyuenes as they had. **Fle-** **Luce. 23.**  
 te super uos & super filios uestros. wepe vpon your  
 selues and vpon your chyldren. He was ledde ex- **Matth. 27.**  
 tra portam, out of the gates, into the place cal-  
 lyd Golgotha in the mouē of caluary, a fylthye  
 stenchouse place, a place where comenly the of-  
 fenders of the lawe were put to execucion, as ye  
 wyl saye here in Englōd, Tyborn, a rebukefull  
 and a slaunderouse place, mete for homycides,  
 for murderers and felons. And ther were presēt  
 his kynnsfolke and frendes, his modre, hys disci-  
 ples, and acquayntaunces wyth other: whose  
 presens also dyd augment his paines.

The seconde thyng that augmented the pay-  
 nes of this passion, was Tempus, the tyme of his **.1.**  
 passion. For it was doon in the grett solempne **Tempus.**  
 feast of the Jewes, in the feast of Passer. Att  
 whyche tyme for the reuerence of theyr passyng  
 of their temple, ther resorted thidre oute of all  
 contreys of Judee, and of all other nacions a  
 bowght. And they beyng then present in the cy-  
 ty, cane in multitudes to this spectacle, to this  
 shewe, to this syght. More whome openly chryste  
 was

& i. was

was hanged bype Pro ludibrio, for a mockynge  
stocke, and howe they derided hym ther hangin  
ge, yehaue harde.

.3.  
Persona a  
qua.

Esai. 1.

Psalme. 97.

The thyrde cause of augmentynge the pay  
nes of this passion was persona a qua. A qua susci  
nuit. The person of whome and by whome he suf  
fere. For itt was not doon by straungior nor  
by euery neyghbour, butt bye his nighe acquain  
taunce, by his nighe frendes, by his domestica  
lls and neygh neighbours, by his bredren the  
Jewes, of whome he lynyally descended, & was  
boyme of their stocke, lynyally descendinge from  
kyng David. And for thys cause Chryste this  
daye cryethe by his prophete, Filiū matris meę pug  
nauerunt contra me, & quos nutriui & exaltaui, ipsi  
spreuerunt me. My modres chyldren soght say  
tis a pēste me, and those that I haue nourished,  
broughte bype, and haue promoted: despysythe  
me. A pen. Amici mei & proximi mei aduersum me  
appropinquauerunt & steterūt, Et qui iuxta me erāt,  
de longe steterunt & uim faciebant qui querebant ani  
mam meam. This he spake, to shewe cumulum mi  
serie sue, to shewe þ hepis & abundancy of hys  
misery, to shewe howe þ euery waye his payns  
dydd increase, whenne they that oughte to loue  
him, forsoke him. For all his disciples fledde: whē  
he was taken: Peter denied hym thyrsc: the syke  
forsoke their physicion, the seruandys their lordē,  
the creatures their creator, the senners their sa  
viour.



blour. The gentyles and Jewes drewe nye to hym, not to comforte hym, not to helpe him, but to noye hym, & wypte hym to moze & moze payn And they that of congruence oughte to haue be cheffly his frendes (as the Jewes): mooste were a yenste hym, & layde vyolente haodes vpon him, and put hym to all this passion.

The fourthe thyng þe augmented the payne of his passiō, was Persona passa. The person that suffrede, whyche was hym self, Chyiste itt was þe sufferyd, which was of hym self an innocent, pure in harte, chaste in bode, cleane in thoughte worde & dede. In cuius ore non erat dolus, nec peccatum fecit, say the Esay. Neuer euyl worde passed his mouthe, neuer euyl thoughte in his harte, hee neuer comytted synne: hee itt was that dydd create heuen, earthe, the Sees, and all þe is therin. Hee it was that holdethe vyppē þe world wyth his hande that staythe hyt, that gouerne the hyt, that mouith and sterithe hyt this way and that way, vp and down, to and froo at his pleasure, he hyt is that dothe rule, gouerne & orde, all at his wyll. Hee it was that sees all, þe knoweth all, the sone of god, berape god, berape man, mooste of myghte, highest of power: and omnyotent in all his warkes, he it is that came in to this worlde to saue all mankynde, to redeme man, and so dyd: and washed vs in his bloode. And yett mooste vnnaturally, they dyd put hym

•4•

Persona  
passa.

Esai. 53.

¶ ii to

**Mich. 6.**

**Isaie. 5.**

**The re-  
proff of  
fals chry-  
ste people**

**Exod. 10.**

**Exod. 16.**

**Ibidem. 17.**

**Exod. 10.**

**Mich. 2.**

to cruell death. Helamentablie therefore do  
the crye by his prophete *Ropule meus quid feci tibi, aut quid molestus fui: responde mihi.* O my people, what haue I doon to the: haue not I doon þ good: haue nott I holpen the: haue nott I bene beneficiall vnto the: haue not I don for the moze good thenne thou canste deuise: *Quid debui tibi facere quod nō feci: Responde mihi.* What oughte I do for the, that I haue not doon: *Shewe me oon Iote.* Aut quid molestus fui: haue I euer ben molestious o: grewus vnto þ: haue I euer doon any grese to the: any iniury: any hurte o: wronge: *Responde mihi.* Answer, answer pee o: naye, spake to me. If I haue doon to the soo manyfolde benefytes, and neuer dyd the hurte: why arte thou so brynke vnto me, as this cruelly to crucifye me: *Responde mihi.* Answer me: I broughte the oute of Egypte, oute of thy aldome, oute of thyn enemyes hādes, dnye foote throghe the sees. I destroyed thyn enemyes. I fedde the in deserte for tye peres with manna and coturnices, wyth all dayntye fooode, and gaue the water oute of the harde stone. I gaue the *terram fluentem lac & mel*, the lande of behest: wherein was abundancye of all pleasures. What oughte I to do for the, that I haue not doon: *Responde mihi.* Shewe me. I planted the my beawtefull byneparde. I chose de to be myn electe children, myn holye people, people chyselly and a for all other chosen.



chosen. I came downe vnto the, I was comier-  
 saunte wth the, I fedde the wth my worde, I  
 fedde the wth meate, I healed thy sicke & soore,  
 I gaue the blynde syghte, the deefe hearynge, &  
 dome speache, the leprous clēnes, & laame their  
 lymmes, and lyfte to chole & were deade. What  
 coude I do more butt I dydd hytt for the: And  
 yet thou vnkyndely doste arredye a crosse for me,  
 and doste crucifye me vpon hytt.

O Chyften man and woman, thynkeste thou  
 that god wyll not leye annenste the att that day  
 his manyfolde bountuouse benefites that he ha  
 the shewed vnto the the: and a yen thyn ontragi  
 ous vnkyndenes whyche thou sheweste vnto  
 hym: Chyften man, chyften man, euery oon of  
 you looke in your selues, whe dre god hathe doon  
 any thyng for you or not: looke a yen howe vn-  
 kyndely ye haue recompensed hym. Considre his  
 goodenes, consydre your wykednes. For he day-  
 ly cryeth oute vnto you and to vs all by his pro-  
 phete, Popule meus quid fecisti tibi, aut quid molestus

Micher. 6.

fui, responde mihi. Ye Chyften people, what haue  
 I don vnto you, that ye shulde thus brientlyly  
 vse your selues towardes me? Can ye saye any  
 thyng to it? Respōde, speake, lett me here what  
 ye can saye hereunto: I do the daily good, and &  
 daily doste crucifye me, by this abhominable ly  
 uinge, by thy oute ragious pompe and pryde, by  
 thy wykyd malice and enuye, by thy deefly glo

tonye and boluptye, by thy fylthy lecherouse &  
carnall lyfe, by thy heynous peryurpe and blas-  
phemye. O Chyssen man, Quid feci tibi: what  
haue I doon to thy: what occasyon haue I go-  
uen, why thou shuldeste this intreate me: thus  
to crucifye me wyth thy synnefull lpynges: thus  
to gyue me asfell and gall wyth thy carnall be-  
hauour: thus to launce me to the harte wyth þ  
spere of thy blasphemouse tōge. Thyn abhomi-  
nable lpyunge greues me more then dyd þ crosse,  
then dyd the naples, the dyd the asfell and gall,  
then dyd the spere, then dyd the crown of thorn  
and the scurges. Thy synfull lyff greues me mo-  
re then dyd all the toymētes that were putt vn-  
to me. O chyssen man, Quid feci tibi: Quid male  
feci: Responde mihi. Shewe me yf thou can, any  
occasion of brynnderes on my behalfe doon vn-  
to the. And thou withe oute cause thus cruelly  
to entreate me: O brynnde chyssen man, what  
shalte thou ley for thyn excuse att þ dāye of iud-  
gement whenne this shalbe layde annenste the:  
whenne thy iudge god shal ley this vnto thy  
chardge. When he shal shewe the, the crown of  
thorne, the scurges, the buske, the strok, þ crosse  
the naples, the asfell, the gall, the sharpe spere,  
the woundes and all the artillery & armes of hys  
passion: when he shal ley to thy chardge, that þ  
ware the doct of hytt, that thou war the cause  
and occaspon of hys passion and deathe: Then  
shall



shall he say vnto the, Responde mihi. Synner, make  
he answer hereunto. What answer wylte thou  
then make to thy dreadfull Judge god: how wyl-  
te thou excuse the? Excuse ther, wyl nott serue:  
our wyched warkes wyl thene condempne vs:

Quando unusquisq; recipiet, put gessit in corpore suo,  
siue bonum siue malum. Wherein as our dedes the  
be: so shall we receyue: good or badde, Joye or  
payne, heuen or hell, comforte or dampnacion.

Haue therfore compassion on thy lord God,  
and heyre his lamentable complaynte. Shewe  
pyttee vpon hym, putt not this heuie crosse to  
hym ayen to beare, ease him of his heuie burde,  
Suffre w Chryste, beare this crosse wyth hym.  
Suffre patiently for his sake suche aduersytye  
as he dothe sende, whedre itt be seckenes or po-  
uertye, myserye or hungre, thyrste, contumelye or  
shame: whedre itt be rebuke of the worlde, tortu-  
res, passions, aduersyties, or other paynes. Suf-  
fre, Suffre wyth hym. He was an innocente and  
deserued it not, thou arte a synner and doeste de-  
serue itt. Hee entrede the heuens wyth payne, &  
thynkest thou to come thydre wyth Joye and  
worldely pleasure? Nemo potest hic gaudere in mu-  
do, & regnare cum Christo in celo saith the saunte Je-  
rome. No man maye haue here eternuall Joye,  
and Joye in heuen: heuē here and heuen. World-  
dely glorie, is not the waye to heuē. Heuē is  
not wonnen wyth eatinge and drynkyng, with  
dalyng

2. Cor. 5.

Alteyrouz  
dead, we  
shal be ta-  
ken.

Hierony.

Roma 14.

Matc. 8.

**Chyſte**  
**ſufferige**  
**pain,**  
**entrede**  
**he-**  
**uens.**

Actu. 14.

Math. 4.

5.

**Persona**  
**qua paſſ**  
**eſt.**

**Chyſte**  
**teche**  
**the**  
**vs her**  
**cherite.**

dalpinge and playnge, with ſportinge and hoy-  
tyng: but wyth payne and penaunce, with my  
ſery ſpouertye, with aduerſitye and tribulaciō.  
Non eſt regnum dei eſca & potus, ſaith the apoſtle.  
And a pen. Oportebat Chriſtum pati, & ſic intrare  
in regnum dei. It was behouerable Chyſte to ſuf-  
fre, and ſo by ſufferaunce and paynes to entre  
heuens. Muche more we ought to ſuffre, for chy-  
ſte taught vs, that Per multas tribulationes opor-  
tet nos intrare in regnum dei, that we muſte entre  
heuens by tribulaciō and aduerſitye. So chy-  
ſte taught vs, that penaunce is the veraye redye  
waye to heuen, the waye by the whyche Chyſte  
and all his folowers came thidre: Ther for hee  
ſayd, Pœnitentiam agite: appropinquabit regnū dei.  
Doo ye penaunce and that ſhall byynge you to  
kyngedome of God.

Chyſte thyng that augmentyd the pay-  
ne of this paſſion of our ſauour Jheſu chyſte,  
was Persona pro qua paſſus eſt, & perſō for whome  
he ſuffrede. He ſuffrede for vs ſynners, for vs  
proſtyble wretches, for vs vnkynde people, for  
vs his enemyes, beinge oute of ꝑ fauour of God,  
ſtādinge in ſtate of dāpnacōn: & yett he ſuffrede  
for vs. What more loue howde i thys worlde he  
ſhewed, thēne a mā to dye for his enemyes as ye  
harde afore? Here be we taught loue & cherite,  
here we be taught to opē oure bowelles of mer-  
cy to oure pooze neyghbours in tyme of neceſ-  
ſitye



tie, to suffre payne for their cōforte, to suffre dea-  
 the rather then their soules shulde perishe. God  
 gaue vs ensāple. Christ<sup>9</sup> pass<sup>9</sup> est pro nobis, vobis 1. Petri. 2  
 relinques exemplū, ut sequamini uestigia ei<sup>9</sup>. chryste suf- Expo.  
 frede for vs, leuyng pou ensāple, howe ye shulde  
 folowe his steppes. Pass<sup>9</sup> est, he suffrede. Passus, he  
 suffred. why suffred he: he was no masefactour,  
 he was no synner, he dyd no iniurye, he proleed  
 euery bodye. why dyd he thenne suffre? Passus est  
 p nobis. He suffred for vs, why for vs: because we  
 were synners, and borne the chylde of wrath  
 and of damnacion. He suffrede therefore for vs,  
 for our redemption, to redeme vs frome synne,  
 to deliuer vs frome ydewell, to saue a bypnyge vs  
 into y<sup>e</sup> fauour of God. And for this dyd he suffre.  
 Dyd he suffre for any other thyng thēne thys?  
 yee forsothe. wherefore? Vobis relinques exemplū.  
 To gyue vs ensample. what ensample? Ut sequa-  
 mini uestigia eius. That we maye folowe his steppes,  
 that we maye walke the waye he walked, y<sup>e</sup>  
 we maye lyue the lyf he lyued, as nyghe as the  
 frailtye of nature wyll suffre. To suffre whēne  
 itt shall fortune aduersitye, tribulacion, myffor-  
 tune, displeasure of the worlde, pouertye, mys-  
 erye to chaunce: or suche other. To suffre for him,  
 for he suffrede for vs. He is our hedde, we be his  
 membres. Therfore we oughte to conforme our  
 selues to our hedde, chryste. And for y<sup>e</sup> purpose  
 Chryste saythe in the Gospell, Qui vult venire post Matth. 16.

¶ 1

me Expo.

Quatuor  
notanda  
**Thou**  
muste for  
sake thy  
selfe.

Math. 11.

Iugum dei  
quid?  
**What is**  
**the yoo-**  
**ke of god**  
Onus dei  
quid?  
**What is**  
**þ burden**  
**of god**

Lucc. 1.

me, abneget semetipsum, tollat crucem suam, & sequatur me. He that wyl come after me, muste denye hymselfe. He muste take his crosse & folowe me. And here ar foure thinges taught.

Fyrste the veraye folower of God muste forsake hymselfe, whiche is a grette thyng to doo. Ye but ther is a grette rewarde foloweth there of. Howe shalte thou forsake thy selfe? It is impossible to goo frome thy selfe. Who can folowe this counsell? Yes, god dothe nother commaunde nother counsell any thyng, but that that is easye of hytt self to doo. For he saith e iugum meum suave est & onus meum leue. My Yooke is pleasaunte and my burden is lychte. What is this Yooke, and what is this burden? This Yooke is the commaundementes of god, whiche dothe yooke and couple god to man and man to god. This burde is penaunce, whiche is to some, thought to be veraye heuye and burdenouse, and yett is yett veraye lychte, veraye easye and ientyll, Hominibus bonę voluntatis, to them that ar well wyllynge. It is no masterye to forsake thy selfe, to god fro thy selfe, yf thou lyst. It is no masterye to forsake thy frowarde wyl, thyn own appetyte, thy sensuall desyours, thy fleshely lustes & pleasure of thy bodie, þ worldely banptie yf þ wilt thy selfe, if þ wilt folowe Xpe, yf þ wilt cōmytte thy will to his wyl: And hee þ this dothe, dothe forsake hymself. Christe whenne he was in mooste pangues



gues and paynes, whenne he was in his prayer  
in the mounte, beinge in that horryble conflict  
betwene sensualitie and reason: the one wolde  
oon thyng, the other wolde an other. Whē chry  
ste cryed Transcende me calix iste, fader put away  
this chalis of deathe: Sensualitie wolde lyue,  
Reason wolde dye: the bodye wolde lyue, the spy  
ryte wolde he shulde dye: Butt chryste gaue ouer  
his wyll and the sensuall appetyte of the fleshe, &  
sayde to his fadze, Pater non sicut ego uolo, sed sicut  
tu uis, fiat uoluntas tua, Nott as I wyll fadze, butt  
as thou wylte: thy wyll & pleasure be fulfilled.  
Soo thou good chrysten man, yf any suche con  
flicte be in the, folowe nott sensualitie: folowe  
reason, praye to god for helpe and assistans, re  
presse thy carnall will, coarce thy bodye, desoure  
god for grace, call to hym for strength in all tēp  
tacion, despour his comfozte in all aduersitye  
and tribulacion, And saye wyth chryste, Pater nō  
sicut ego uolo, sed sicut tu uis, fiat uoluntas tua. f a  
dze of heuen itt shall not be as the bodye wolde,  
as the fleshe desyrethe: butt as thou wylte lorde,  
thy wyll be euer fulfilled.

Luce. 22.

Secondarily the veraye folower of God mu  
ste beare his crosse. Whose crosse? The crosse of  
Chryste. What is the crosse of Chryste? Penāce.  
Thou muste do penaunce. Thou muste punishe  
that bodye that hath offended. Punishe thy prou  
de bodye with lowe submyssion to god and wyth

2.  
penāce is  
the crosse of  
xpe why  
che he mu  
ste bear.

It mekenes

mekenes. Punyſhe thy malice, thy rancor & ha-  
 crede, with loue, zeale and charite: thy ſlouth  
 and ſluggiſhenes, with true labour, toyle & good  
 markes: thy glotonye and banquettinge, wyth te-  
 perance, faſtynge and prayour: thy couetouſe-  
 nes and wronge doynges, wyth almes, liberaly-  
 ty and markes of pytie, thy lecherie and volup-  
 tuouſe luyng, wyth faſtynge, abſtinencie, pra-  
 your and good occupacion. This to labour thy  
 hodge in ſuche payne, trybulacyon, aduerſitye,  
 godly watche, prayour, ſtudy, contemplacion,  
 faſtynge, abſtinencie, paciencie, and ſuſtaynyng  
 ſtoutly ſuche other payns is, & veraye bearinge  
 of the croſſe of Chryſte.

.5.  
 Thou  
 muſte be  
 ſer thy  
 own croſ-  
 ſe.

But thou muſte beare thyn own croſſe, Crucē  
 ſuam ſaythe chryſte, non alienam: thyn own croſſe  
 not an other man for the. Doo thyn own penaū  
 ce, lett nott an other man do penance for the.  
 What ſhall thys mannes humblenes proufett  
 thy pryde: what ſhall his pytie proufett thy cru-  
 elnes: his faſtinge thy glotonye: his labour thy  
 ſlouth: his chaſtitye thy lecherie: his ſaythe  
 thyn infidelitie: what dydd the humblenes of ſ  
 publicane proufett the proude phariſey: what  
 dydd the abſtinencie of poore Lazare, helpe ſ  
 che gloton: what dydd the penance and paſſion  
 of chryſte proufett the impenitencie and despera-  
 cion of Judas: The publicane his mekenes, did  
 condenyng the proude phariſei. The miſerye of  
 Lazar,



**Lazar, dydd confounde the ryche dyues. The pe-  
 naunce of Chyste, shall condempne the obstina-  
 te synners of þ worlde. For chyste bare his own  
 crosse: Lazar, his own crosse: the publicane, hys  
 own crosse: And yett we dysdayne to beare our  
 own crosse. We ar ashamed to humble our sel-  
 ues to God, to our superiours, to þ lawes of chys-  
 te his chirche, to the aduertisemente of the wor-  
 de of God, to the coucell of our goostely fadres.  
 We ar ashamed to doo penaunce, ashamed to ta-  
 ke payne, ashamed to punyssh þ bodye w fastin-  
 ge, prayour, or otherwyle. We ar ashamed to as-  
 ke forgiuenes of those that we haue offended, or  
 to forgiue the offender, or to do any poynte of pe-  
 naunce. O synner, whereof cometh this but of  
 obstinacye: of dysdayne: of pryde of harter: of lac-  
 ke of grace: O Synner, Synner: beare then  
 own crosse, doo thyn own penaunce, punyssh thyn  
 own bodye. For chyste saythe in Mathewe, Qui  
 nō baiulat crucē suam, nō est me dignus. He that bea-  
 rithe nōt his own crosse, he that dothe nōt pe-  
 naunce in his own person, he is not worthe for  
 me. Tollat crucem suam. Lett every man therfore  
 beare his own crosse, and do his own penaunce,  
 yf he loke to haue remysion of his synnes. And  
 saunte John saythe. Qui dicit se in Christo manere  
 debet sicut ille ambulauit, & ipse ambulare. He that  
 saythe that he that dothe dwell in Chyste, he  
 oughte to walke as Chyste dyd walke. Chyste ought to  
 walke as he walked walke**

Math. 10.

Expo.

1. Ioan. 2.

Expo.

How the

ypen mā

ought to

walked

walked in humilitie, chryste walkyd in obedien-  
ce, in chastite, in prayour, in fastinge, temperan-  
cie, loue, charitie, penaunce, and in suche other  
vertuous. Do thou soo thou chrysten man.

4.  
Howe þ  
owghtest  
to folow  
Chryste

Fourthely, therfor he saythe in þ former letter  
of Matthe w a for reherfed, Sequatur me. He mu-  
ste folowe me saithe Chryste, folowe thou thy  
maistre chryste in these and in all suche other lyke  
vertues. For the former letter of Peter saythe,  
Vt sequamini uestigia eius. And in the tother lettre  
Et sequatur me. Here is the beape forme and ru-  
le of a chrysten man and woman, to folowe the  
steppes of Chryste, to folowe the lyf of Chryste, to  
folowe the ensample that Chryste gaue vs. He  
saithe, Exemplum dedi uobis ut quemadmodum ego  
feci, ita & uos faciatis. I gaue you ensample howe  
to lyue, howe to do: þ ye shulde walke as I wal-  
kede, lyue as I lyuid, do as I dyd. Why, how wal-  
kyd chryste: howe lyuid he: howe dydd he: Om-  
nia bene fecit, and ayein. Peccatum non fecit, nec est  
inuētus dolus in ore eius. He dyd all thynges well,  
he dyd no synne, ther was no gyyl in hym, no do-  
le, no fraud nor subtyle, noo dobulnes, but tru-  
the. He was an innocēte, he deserued not to dye,  
nott to be punished, and yet he wolde suffre, yett  
he wuld suffre payne, suffre passyon and deathe.  
He wuld gyue his soule and lyffe for his people:  
to instructe vs synners what we shulde doo, in  
seyng this innocente soo voluntarily and wpyth  
oute

Mat. 13.

Marc. 7.

1. Petr. 2.



oute cause to suffre: so to instructe by voluntarie  
 lyte to sustayne payne for our synnes, to instructe  
 by that the veray true and suere waye to heuē,  
 is by payne, by payne and sufferynge, as a for is  
 rehersyd. Oportebat Christum pati & sic intrare in  
 regnum coeloru, in gloriam suam. It was behouea-  
 ble Christe for to suffre, & so to enter the heuens.  
 Chys worde, Sic, is added, to shewe the ve-  
 raye maner and forme, to shewe the veray  
 strayt rule and hyghe waye to the synner, howe  
 to attchye & purchas the gloze of God. And  
 a yen for our partesaithe, Per multas tribulationes  
 oportet intrare in regnum dei. The veray waye to  
 heuen, is to lyue in muche trouble & aduersitye,  
 to suffre muche payn and mysery.

Marc. 8.

Expo.

Actu. 14.

Presumpci  
 on of sy-  
 nes.

Let no man therefore, be soo suere of him selfe  
 to saye. Christe hath suffred for me. Christe ha-  
 the shedde his bloode and washed me. Christe ha-  
 the payde mye ransome, he wyl not loose chys  
 grette price: howe euer I lyue, he hath rede-  
 med me: howe euer I lyue, I shall be sauede, I  
 nede not to doo any penance for my synne, for  
 Christe hath satisfyed for me. My synne is was-  
 hed awaye, It is consumed and sowped bype  
 by vertue of this bloode. And suche other prelu-  
 puous wordes they haue to mayntayn ther fleshe-  
 ly and carnall lybertye, to there own confusio-  
 n and dampnacion. O meruelouse God what a  
 presumption is this emonges by Chyrtien peo-  
 ple

ple: what a blyndenes raigneth amonges vs: þ  
 haue receued the lyght of grace and knowled-  
 ge of the lawes of God: Thoue chrysten man &  
 womā I tell þ, that God is full of mercy, & god  
 is as full of mercy as we haue spoken of, and I  
 assure the ayen, he is euen as iuste oon þ tother  
 syde. God that here wyl remytte the synne of þ  
 penytente, ther wyl condempne to deathe þ pre-  
 sumptuous synner, the vnpenitent person, the  
 wretchid lyer. This iuste iudge god dothe re-  
 quyre of the besydes the price of his bloode, pe-  
 nance: mercy towards thy neyghbour, fear  
 and dread of god, he requirerthe of the a synner re-  
 pentans, sorrow, contricion, confession, he requy-  
 rerthe of the a trewe faith, a constante hope, a  
 seruete charithe, and faithfull charitable war-  
 kes. He requyrithe of the, the obseruacion of his  
 lawes, and to be a true seloer of hym. He requy-  
 rerthe of the, to lyue in his obediency, in humili-  
 ty, in simplicitie of herte, in clēnesse of that kind  
 of chastite that thou arte callid vnto, he requy-  
 rerthe of the to be constante in hym, to flee synne,  
 to resyste temptacion, to loue vertue, and to wal-  
 ke in that callinge that thou arte callid vnto, to  
 lyue cristianly. Scripture playnly dothe shewe  
 all this and muche more þ is requyrid to a chry-  
 sten man to doo, The places wher, are manifeste.

He gaue vs an other ensample. For itc follo-  
 weth in the former lettre *Quicum malediceretur,*

non



non maledicebat: cum pateretur, non comminabatur.  
 Whenne the Jewes laide euyl by hym, in blas-  
 phemyng hym, rebukynge hym saynge, Reus est  
 mortis, Crucifigatur, Vah qui destruis templum, des-  
 cende de cruce & credem<sup>9</sup> tibi, Salua te ipsu si potes, de-  
 moniu habes: And suche other scoznesfull, rebuke-  
 full & blasphemouse wordes: Yet No maledicebat,  
 he gaue noon euyl answere, but prayde for the,  
 & kepe hym in a muette, in a charitable silēce:  
 And all was to giue y and me knowledge, howe  
 to folowe hym in hys steppes, in his luyng, in  
 his ensample, Vt sequamini uestigia eius. To haue  
 you folowe his steppes, and to tell you of all hys  
 steppes, of all his ensampulis, tyme wyl nott  
 suffre. The some of the booll tale is, that he shew-  
 ed and proued hym selfe in all his doinges to be  
 veraye god. And yett was he deus absconditus, A  
 hydde god to the worlde, the worlde knewe hym  
 nott.

Therfore to gyue them more experience of his  
 godhedde, he wolde dye, Et cum clamore ualido ex-  
 pirauit. With an horrible hounge crye, he gaue by  
 pe his soule, he yelded bype his spyryte, he depar-  
 ted the worlde. Att whiche howdge voyce, all y  
 creatures of the worlde were alloned and mo-  
 ued. The heuēs tremulde. The aungels wepte.  
 The sonne, y mone, the sterres, loste their lygh-  
 te. The bayle in y tēple rente in two peces. The  
 earthe throughe the worlde quauyd. The stone

3 i.

brasse

Chryste  
 gane her  
 an ensa-  
 ple of cha-  
 ritie.

Luce. 23.

Chryste  
 dyinge  
 cryd.  
 Celum.  
 Angeli.  
 Sol.  
 Luna.  
 Stelle.  
 Velum.  
 Terra.  
 Petre.

**Sepulera.**  
**Mortal.**  
**Centurio.**

Matth. 27.

Marc. 15.

Luce. 23.

**Litera.**  
**Expo.**

braste in sōdie, The graues opened. The deade  
bodies rose & appered to dyuerse in þ̄ Citie. Cen-  
turio and those þ̄ were wyth hym, seynge thys  
grette terrible tokens, cryed, Vere filius dei erat is-  
te. And doubted this was the sone of God. Thys  
was the veraye sone of god. Other cryeu. Hic ho-  
mo iustus erat. This was a iuste mā, this was an  
innocente, alas, what haue we doon. They we-  
re dysmayde, they were abashed, they wylte not  
what wolde come of itt, they feared vengeaunce  
and the grett stroke of god, they tremuld in their  
hartes, they hylde down their heddes as men dis-  
mayde, they cryed inwardely, alas what haue  
we doon. They knocked their brestes, they retur-  
ned with heuye hartes to their houses, Percutie-  
tes pectora sua reuertebantur. And were in suche  
horrible dyade and feare, that in þ̄ worlde they  
wylte nott what to doo: but syghed and sobbed,  
wepte and lamented, and wente theyr waye.  
Lokynge for some grette stroke and punishemēt  
to fall vpon them, for this grette abhominable  
deade they had don. This our sauour Chyste,  
dyd for his people dye: Et ipse redemit Israel ex om-  
nibus iniquitatibus eius. This he hathe redemed  
Israel his people frome all ther iniquities. Whi-  
che peopler? The Israelit̄s, the gentyls: ye all the  
world. Frome whiche iniquities? Frome this &  
that: ye frome this & frome that, and frome all.  
Frome all iniquytys. Frome iniquitie originall  
& actual



and actuall: actuall beniall, and actuall mortall.

The prophete many yerres afore this redemption was wrought, beinge in assurans of hytt veraly to come, spake these wordes in the future tens, in the tyme to come, saynge Redime Israel, he shall redeme Israel. But now we maye saye Redime Israel, in the tyme that is paste, he hath redemed Israel frome all his iniquities & synne. And howe, ye haue harde: by this his deere dolorouse deathe and passion.

And whenne he was deade, Venit Ioseph ab a<sup>ioan. 19.</sup> rimathia & petijt corpus Iesu a Pylato &c. Ioseph of Ioseph.

Aryniathy, of that citie, came boldely vnto Pylate, and asked licens to take downe the body frome of the crosse and to burye itt, And hadde leaue soo to doo. And with him came Nichodemus Nicodemus, an other secrette disciple of Christe, bothe iuste & good men.

And in meane tyme whyles they were askynge this lycēs, came certayne souldiours of the Jewes, deputed to kepe this bodie that itt shulde nott be taken awaye: and brake the shē he bones of theyr legges that were crucified w Christe. And whenne they came to Iesus & sawe hym deade, they brake nott his legges: butt a souldiour wpyth a spere, opened his sayde, & laūced hym into the harte. And streyghte forth the gowshed oute bloode and water, blud in our redemption, water in our purificaciō: blud in remissiō,

Exiuit sanguis & aqua,

I ij. water

Syndon.  
Myrrre.  
Aloes.

Syndon  
Nouū se-  
pulchrū.

Lapis.

Angeli.  
How  
they to-  
ke xpe fō  
the crosse  
& buryd  
hym.

water in mundispyng & washyng: blud in pryce,  
wator in baptyſme, bludd and wator rane  
oute of his herte and ſpyd. Thenne Joſeph with  
Nycodemus toke downe this moſte precious  
bode, and reuerently layde itt in a fyne ſyn-  
done, in a fyne ſayze lynn clothe: as ye wuld  
ſaye, clothe of rayns, clothe of the fyneste ſoorte.  
And they ſpyngſe lede the bode plentifully w  
myrrre and aloes, all mooste to the mouſtenance  
of a .C. poundes. And wrapped this bode in þ  
cleane ſyn: Syndon and clothe honorably, and  
putt hym into a newe ſepulcre, wherein neuer  
bode was buryed afore. A ſtraunge ſepulcre,  
not his own, and layde a howdge ſtone vpon þ  
mouthe of the ſepulcre, where he laye deade. xl.  
houres: whiche was thre dayes incluſiue. Don  
parte of the frydaye, the ſaterdaye hoolle, & par  
te of the ſondaye. And thus was he buryed with  
honor, and reuerens, kepte with aungels, wyth  
theyr diligent obſequye and ſeruyce, wyth grett  
reuerence and cuſtodge.

O thou chriſten mā, lerne howe to burye thy  
lorde & God. fyrſte take hym reuerently downe  
frome þ crosse. But howe ſhalte thou take hym  
frome the crosse? Suerly by hauynge in thy de-  
uoute and pituouse remembraunce, his deathe.  
To remembre particularly, euery parte of his  
paſſion, his ma wounde whiche he made to his diſ-  
ciples, the washyng of theiſe feete, þ pangyng  
ſeprayer



se prayer he made in the mounte. To remembre  
his betrayinge, howe he was taken, howe bette  
and bobbed, howe he was broughte tofore dy-  
uerse iudges, howe falsely he was accused. To  
remembre howe he was scourged and beaten,  
crowned with thorne: blyndfelded, deryded, bob-  
bed and bette, condemned to deathe: and howe  
he baare his crosse to the place, where he dydd  
suffre. To Remembre the naylinge, the crucify-  
inge, the derydyng, the blasphemye, the scornes  
and mockes, whych the Jewes dydd vnto him.  
To Remembre the mercye he shewed whē he  
prayed for his tormentours, the ayfell and gall  
he tasted, the lamentable complaynte he made  
to his ladye of the excessive paynes he hadde as  
a man lefte alone wythout all comferte. To Re-  
membre howe tenderly he hadde his modre in re-  
membraunce in that deathely pangues whē he  
deputid hir in to the custodie of his disciple John  
to remembre a yē howe he thirsted, howe he for-  
gaue the and promysed him paradise. How  
he comended his soule in to his ladyes handes,  
howe he shewed that he hadde fulfyllid all thin-  
ges that was wyten of hym by the prophetes.  
To Remembre howe that att his crye whē he  
the soule departed, all the creatures in heuen,  
earthe and hell, was astoned and moued to pitie  
and to compassion: and in their maner, lameded  
& wepte his deathe. This oughtest thou euerry

daye to remembre. For this is the spirituall t-  
hynginge downe of Chryste frome the crosse. To ha  
ue his passion and every particuler & singular  
parte of the same in thy cōtinuall remēbraūce.

How þ  
shall I lay  
chryste in  
his wynd-  
yng  
weett.

Thenne laye hym in a cleane syne Syndon,  
in a cleane wyndyngeshete. That is, to see thy cō  
science to be pure and cleane. Cleane withoute  
weme of synne. Cleane, that nothyng therein  
remayne, whereby God moughte be offended, þ  
ther be in the nother deylte vnto synne nor con  
sent, nor acte, nor custome, nor bloot, nor spote,  
nor smake, nor taste: lett noo colour nor defence  
of synne be wythin the, dyspayre nor presumpti-  
on: but a hool saythe full true truste and affiaun  
ce in the hyghe mercede of God.

How þ  
shalte  
dresse the  
body of  
chryste w  
myrrour &  
aloes.

Myrrour.

uidit 10.

Fear of  
God,

Eccle. 33.

Thenne sprynkle and caste vpon hym plenty-  
fully, bothe myrrour and aloes. Myrrour is bittur, &  
is a dryer and a consumer of humours, and a pre-  
seruer frome corrupciō. Vnxit me mirrho optimo, &  
He anoynted me with mooste precious myrrour.  
And signifyeth Timorem domini, þ fear & dread  
of God, whiche dryeth vppre the humour of syn-  
ne, whiche defendeth man frome thacte of ini-  
quyte and preserueth hym in grace and in fa-  
uour of God. Timentideum non occurrent mala, sed  
in tentatione deus illum conseruabit, & liberabit a ma-  
lis. No euill nor hurte, noo dangiour of synne  
shall chaunce to him that feareth god: but God  
shall preserue hym in tyme of temptaciō, & wyll  
delyuer



delyuer hym frome all euyl. And a yen. *Timor domini expellit peccatum, & qui sine timore est, nō poterit iustificari.* The feare and dreadde of God dothe expell synne. And he that is withoute feare of God, cā nōt be iustified. Haue thoue therfor the feare and dreadde of God. *ibidem. 1.*

Thenne take aloes, whiche is also bittur of it selfe: but it is pleasaunte in sauour, pleasaunte in smelle. And lyke wyne purgeth humors & conserueth the bodie frome putrifaction: and sygnifyeth veraye contricion, whiche thoughe itt be of it selfe bittur and displeasaunte, yett itt dothe merueloussely purge and clense man frome the humor of synne, and conserueth hym graciously in the sauour of God, & preserueth hym frome all inconueniences of the soule. *Date uinum his qui amaro sunt animo, saythe scripture.* Gyue the wyne that at this sorowefull in their hartes for their synnes. Comforte them that at inwardely aggreuyd wyth themselves and repentante for ther synnes. *Date uinum his, gyue them wyne.* what is this wyne, but a spirituall inwarde comforte? And so dothe god inwardely cōforte & veraye true contryte penitent person. He is not a lyue that can tell nor declare, the speciall inwarde comforte, the secrette Joye & gladenes, that the true penitent hathe by twen god & hym. For thoughe he wepe opely, thoughe he mourne and lament outwardely: noon can tell but one ly god

Aloes.

Prover 17.

Vinum.

Expo.

ly god and the partie, what inwarde confo: the  
the wepyng penitent hath. Videmus cruce co-  
rum, sed non unctiones sayth sint Barnard. Wee  
see the crosse, wee see the sorow & lamentinge,  
wee see the fastyng, abstinency, wache, study,  
contemplacion and prayour. Wee see the paciēcy  
in pouertye, wee see hys myserie and payn they do  
suffre for god: But wee see not the vertuousnes  
of the holy gooste, wee see not the confo:te, hys Joy  
they haue in god inwardly, we see not that heuē  
ly visions, that swett dremes, nor that angelyke  
cumforte they haue. This oughtest hys to wrape  
and ley hye this blessed bode of chryste & God.

Sepultura  
Howe tho  
ue shalt  
lay criste  
in the se-  
pulture.  
Lapis quid  
significat.  
Constātia  
Perseuerā  
tia.

Thene put this body in to the sepulture, this  
sepulture is thy soule, thoue puttyste hym in to  
the sepulture, whenne thou doeste receyue  
hym, burye hym in this sepulture of thy soule, ke  
pe hym ther, lett hym reste wythin the, laye a sto-  
ne vpon this sepulcre. This stone is constantia,  
perseuerantia, the vertue that is called cōstānce,  
perseueraunce, to be constaunte and perma-  
nente in that godly penitent lyffe that thou ha-  
ste nowe taken vpon the, and to continue in ver-  
tue. For the apostle cōfo:tinge good people to con-  
tinue in vertue, sayth, Fratres stabiles estote & im-  
mobiles, habundantes in omni opere domini semper,  
scientes quod labor uester non est inuālus in dño. We  
drem in Chryste, be you allwayes growinge and  
increasyng plentifully in every good warke of  
god.



God. Maue not, lett not euery wynde noz eue-  
 ry lyghte worde call you frome your bertuouse  
 conuersacion that ye haue taken on you. For it  
 is nott he that begynneth in vertue, but he that  
 perseuereth and continueth, that shalbe crow-  
 ned. *Esto fidelis usq; ad mortem, & dabo tibi coronā*  
 witē saythe god. Be thoue a faithfull seruaunt &  
 continue in vertue vnto thy deathe, and thenne  
 I wpll gyue the þ crowne & rewarde of glozpe.  
 And the euangeliste Mathewe wptnessthe the  
 same saynge, *Qui perseuerauerit usq; in finem, hic*  
*saluus erit.* He that dothe perseuer and contynue  
 in vertue to his lyues end, he shalbe sauēd. Ma-  
 ny ther be that begynneth well, but fewe dothe  
 continue. Judas begā well, but endyd naught.  
 Paule begane naught, but endyd well. It is  
 not the begynner, but the continuer in vertue þ  
 shalbe rewarded and sauēd. This stone signyf-  
 ethe also *Firmū propositum non relabendi*: A stede  
 faite purpose nomore to fall, but cōstantly to stānd  
 and continue in thy godly purpose, in thy godly  
 lyffe of penaunce.

*Apo. 2.*

*Math. 10.*

*Lapis.*

This wyth honour Chyste was buryed, & re-  
 sted in his sepulture thre dayes exclusiue, & was  
 obsequiously and reuerently kepte wyth aun-  
 gels. And thys he shewed hym selfe to þ worlde,  
 as well by his lyffe tyme as by his deathe, that he  
 was veraye God. And yet he was to the worlde,  
 deus absconditus, a hydd god, and not knowen to

*Exclusi-  
ue.*

*Math. 26.*

It i. the

Christe  
descēdyd  
to hē hell  
and was  
ther whi-  
lis hē body  
lay in the  
sepulch-  
re, and  
what his  
descēciō  
thether  
dyd pro-  
fet vs?

Ioan. 12.

Expo.

hē worlde. For as Mathewe shewethe after he  
was buried, hē pryncis of the pryestes & the phary-  
seis came to pylate sainge, Sir, we remembre  
weell that this deceiuer of the people sayde whē  
he was a lyue, that he wolde aryse after the  
thyrde daye frome dethe to lyffe. Commaunde ye  
therefore that his sepulcre be kepte & watched  
tyll the thyrde daye be paste, lest peraduenture  
his disciples wyll come & stele hym away, & tell  
the people that he is rysen frome deathe to lyffe.  
And thenne shall the oppynion of the people be  
warse thenne euer itt was before. Pylate sayde,  
ye knowe ryght well howe to kepe hym, ye haue  
keepers enoughe, do as ye lyst in that. They wē  
te theyr waye, & sett keepers abowte the sepulcre  
to wathe the same. And sealed the grette sto-  
ne that was layde on the mouthe of hē said sepul-  
cre, that no man shulde open the same but it shul-  
de be knowen and punished.

These thre dayes whyles this bodye laye dea-  
de in the sepulcre, the soule of Christe Joyned to  
his godhede, descended to the helles, nott as oon  
hē was gyltye, not as oon worthye to go thedre,  
not as oon ther to be enprysoned: butt as a vic-  
tor, as a noble capitayne, as a conquerour why-  
che tryumphed and hadde victoriously ouerco-  
me his enemyes, and cōquered all vnder his hā-  
de. For he sayde longe afore this, Si exaltatus fue-  
ro a terra, omnia traham ad me. If I be exalted and  
lyste



lyfte vpp frome the earthe, I wyll drawe all vnto  
 come. And mente, that whenne he was lyfte vpp  
 vppon the crose, that thenne he wolde drawe all  
 his people vnto him, and cause all the people the  
 to knowe him, and so didde. Didde not he drawe  
 vnto him, by a meruelous admyracio of his dea-  
 the, passion, & ascencion, the heuen: the aungels?  
 when they sayd, Quis est iste qui uenit de Edom tinctis  
 uestibus de Bosra? Who is this that cumithe from  
 Edom and Ierusalẽ so victoriously in bloody ap-  
 parell: dydd not he drawe vnto hym by admyra-  
 cion of this passion the sone: the mone: the ster-  
 res: the vayle: the graues: the deade bodyes: &  
 stones: the earthe: dyd not he drawe vnto hym  
 the hartes of Centurio and of those that were w  
 hym crynge, Vere hic filius dei erat: dydd nott he  
 drawe vnto hym the hartes of those that wente  
 awaye frome the crosse lamentinge and wepyng-  
 ge: And now he descended in to þ helles to pull  
 vnto hun þ resydue, the captiues that were ther?  
 He drew vnto hym all that were his electes in  
 hell, whome the dewell tyrannously dyd possesse.  
 He drew vnto hym all, Omnia (inquit) ad me tra-  
 hã. I wyll drawe all vnto me, of euery kynde of  
 people some, of euery nacion some: of euery de-  
 gree, of euery state, of euery sere. He lefte noon  
 behynde hym that was his by saythe and good  
 lyuenge.

He had promysed a fore by his prophete, better

Osee. 13.  
Expo.

It to spoyle hell and to sleve deathe: saynge, Ero  
mor tua o mors, ero morsus tu<sup>9</sup> inferne. O thou dea  
the, I shal be thy deathe, and thoue hell, I wyll  
bytte the. Chryste was þe deathe of deathe, chry  
ste slewe and ouercame deathe: Chryste bytte þe  
hell whenne he toke all wyth him that was his:  
and leste those behynde that appertayned nott  
vnto hym. We see that, that a man killethe, he de  
stroyethe itt vtterly, soo that itt shal haue no  
more beinge, and that, that a man bytethe, he ta  
kes parte awaye and parte he leauethe. Ther  
fore forasmuche as Chryste dydde vtterly slaye  
deathe in his electes, he was mors mortis, deathe  
to deathe. And for þe he toke parte owte of hell, &  
parte leste ther: he dydde nott vtterly see or kyl  
hell, but dydd bytte itt: he toke awaye parte and  
leste parte: he toke awaye the good and leste the  
badde, he toke awaye the elect, & leste the dānat.

The ex  
clamaci  
on & mur  
mur of þe  
deuelis in  
the cum  
minge of  
Chryste  
to hell.

Thenne and ther att the comynge of our loz  
de Jesu Chryste to hell, the bolteslosed, the loc  
kes and yates opened, he bounde þe prynce of dar  
kenes, he troublede the legions of dewelles, hee  
losed þe iuste people, he deliuered the captiues,  
he putt them to lybertie, he gaue lyghte to those  
that were in darknes. He shewed hym selfe ther  
glorouse to his electes, terrible to the tartariās,  
to the dewell, and to the dampned soules. Whiche  
sayde wythin them selues, what dꝛadfull & hor  
ryble lyghte is this that is come here in to this  
our



our darkenes? who is this that soo triumphu-  
ously dothe inuade vs? he is an Inuadoz & nott  
a suter, he comethe to take a waye and nott to  
tarpe, he comethe as a conquerour and not as a  
pysoner, he comethe as a iudge & nott as oon  
shulde be iudged, he comethe to delyuer and not  
to byprge pysoners. If he were gyltye, he wolde  
not be so bolde, nor come so tryumphully as he do  
the. And if he be god, what dothe he here in hell,  
and wherefore comethe he? If he be man, why  
presumethe he so boldly? If he be man, why co-  
meth he so strongly? If he be God, what dothe  
his bodye in the sepulchre? If he be man, howe  
is ytt that he dothe loose these our pysoners?  
wee knowe well that he was betrayed, we  
knowe well that he was taken, bounden, il-  
luded, deryded, mocked, scourged, bobbed, beete,  
crucifyed, and dyed: And yett here he lyueth,  
here he shewethe his hyghe power. For neuer  
man came hydre afore now, that dydde put vs  
in this feare and subiection. Neuer man afore  
hym, toke a waye our power. For þe whyche they  
made an owtcrye anenste their prynce Satha-  
nas, saynge, what haste thou don? Is not this he  
in whose death thou mooste reioycyddyte? Is  
not this he in whose crosse and death þe thoug-  
ht to haue subdued all the worlde? And loo, he  
breaketh all thy pysones, he lettethe to lyber-  
tye all thy captiues, he loosethe all thy pyso-  
ners,

ners, he turnethe their sorowe into Joye, thep  
darkenes into lychte, their bandes into lyber-  
tye, thep paines into pleasure. O sathane what  
hast thou don: that treasure that thou brough  
test in by the tree in paradise, thou losyst by þ  
tree of the crosse. Our cōforte is gone, our Joye  
is turned into sorowe. For whēne thou dyddest  
cause this chryste to be hanged on þ crosse, thou  
dyddest loose thy possessions her in hell.

And after all these complayntes of þ dewell,  
strepyghte and oute of hande, all the holpe sadres  
ther, dydd welcome Chryste their lord god, who  
they so longe had looked for, in whome was thep  
truste and expectacion, their hope & Joye, thep  
lyffe and comforte. For he was their lyffe, their  
solace, their consolacion and Joye. In this hys  
comminge, our bādes brake, our darkenes fledde,  
our deathe dyed, our payne surceased, our lyffe  
is restored.

Resurre-  
ctio Chri-  
sti.

The effe-  
cte of þ  
resurre-  
ction of  
Chryste.

This pray in hell vndre this maner taken, the  
soule of chryste returned vnto þ dead bōdye, vn-  
to the bōdye that lay dedd in the sepulture: þ bo-  
dye reuyued, he rayled hym selfe to lyffe by hys  
own godly power, and ryse oute of the sepulcre  
a lyue. He appered vnto Mary magdalen, & cal-  
led here by her name, Maria. He appered vnto  
dyuers of his disciples many tymes, and many  
ways, to approue his resurrection and to putt  
itt oute of doubte, he appered vnto the all to ge-  
ther



ther and shewed the woundes of his handes & of his syde. And to putt awaye all suspicion, hee hadde sainte Thomas putt his syngers into his woundes, and his hande into his syde. He ate & dranke wyth them, and many ways prouid that he was verely ryssen. Thus his deathe was our lyffe, his buryall, was our quyetnes after our de the tyll the bodye shall ryse a pen. His descencyō into hell, delyuered vs frome thens. His gloriouse resurreccion, shall reyse vs frome deathe to lyffe. His ascencion shall be the cause of our ascencion into the heuens.

And of what effecte his deathe was, the apostle shewyth wher he saith Iustificati sum⁹ in sā-  
 guine ipsius, & cū inimici essemus, reconciliati sumus deo per mortem filij eius. Wee are iustified in the bloode of chryste. And where we were his enemyes, we are reconcyled to god and broughte in to his fauour by the deathe of his sone. So that his bloode and deathe was our iustificacion, our redemption, our remission, our sanctificacion, our lyffe and saluacion.

And what his buryall dydde prouffet vs, p apostle shewethe sainge Consepulti sumus cum Christo per baptismū in mortem. We be buried with chryste by baptysme into the deathe. Wherepon saint Ambrose saythe, we that are baptysed, are buryed in chryste, that from hence forth, we oughte to folowe his lyffe, in whiche lyffe hee roose: p  
 nowe

Roma. 5.

The effecte of the deathe of Chryste.

The effecte of the buryall of Chryste.

Roma. 6.

Expo. Ambrosius.

**The effe-  
cte of the  
descēcion  
of Chri-  
ste in to  
hell.**

*Zacha. 9.*

**The effe-  
cte of the  
resurre-  
ction of  
Christe.**

*Thesalo. 4.*

*ibidem.*

nowe we continuinge in his preceptes, do no mo  
refall into our olde accustomed synnes.

He descended to þ helles. Wherefore Certai-  
nely to delouer vs frome thens. The pphete za-  
charpe saythe. In sanguine testamenti tui, eduxisti  
uinctos tuos de lacu, in quo non est aqua. In the blo-  
de of thy testament, thou haste deliuered thy pry-  
soners oute of the dongion, in whyche dongion  
was no water, no consolacio nor comferte. And  
meanethe, howe that he of his meer mercye, ha-  
ue deliuered our forefadres oute of hell, and vs  
oute of the same: & oute of the daungio: of dāp-  
nacion.

And what his gloriouse resurreccio dyd prou-  
fett vs, the apostle shewethe to the Thessalonice  
c; where he saythe. Si credimus qm̄ Iesus mortuus  
est & resurrexit, sic & deus eos qui dormierunt per Ie-  
sum adducet cum illo. If we beleue that crist was  
deade and is rysen frome deathe to lyffe: so shall  
God the fadze by Iesus, by the vertue of his re-  
surreccion, brynge wyth Iesus that daye of the  
grett resurreccion, all those that hathe and are  
departed by deathe frome this worlde. All those  
and all other shall by vertue of his resurreccion,  
that daye a ryse. And foloweth in the same place  
Ipse dominus in iussu & in tuba dei, & in uoce archā-  
geli, descendet de celo: & mortui resurgent. This loz-  
de God Iesus, att the commaundemente of hys  
fadze, shall descende frome the heuens in þ voice  
of



of the trumpe, in þ boyce of tharchaungell. And  
the deade shall aryse. This boyce that shall ar-  
rayse all that shalbe thenne deade, and call to ge-  
ther all the hool world, is called tuba, a trūpe.

In this trūpe of god, in this boyce of tharchaun-  
gell, Chryste shall descende frome heuen, chryste  
shall manifestly & openly come to iudge þ world.

In whyche resurreccion, all thaduersaries of  
God, the Jewes, the paganes, the false Chryste  
people, shalbe condemned: and the veraye true  
Chrysten man and woman, shall receyue ther re-

warde and gloyre, of whome it is wytten. Bea-

ti qui habēt partem in resurrectione mortuorū. Bles-

Apoc. 20.

sed be those that haue their parte in the resur-  
reccion of iuste people that ar deade. Wppō this  
glorious resurrection of Chryste, all the some of  
our felicitie dependeth. By this resurreccio, we  
be delyuered frome the tyrannye of the deuyll:  
by this resurreccion, we be delyuerede frome  
eternall deathe: by this, we shall rylse to þ euer-  
lastynge lyfte: by this, we shall entre into the  
enheritaunce of God, into þ euerlastinge gloyre,  
and raigne in þ euerlastinge felicitye.

And what good his glorious ascencion dydd  
to vs, itt apperthe by John the Euangeliste, to  
whome Chryste sayde and to the respdue of hys  
disciples, and in the to all vs of the worlde, Vado  
parare uobis locum, & iterum ueniam & accipia uos

The effe-  
cte of the  
ascencio  
of Chri-  
ste.

L i.

ad loan. 14

These-  
cte of the  
cūpnge  
of þe holy  
gooste.

ad me ipsum: ut ubi ego sum, & uos sitis. Amen, Expe-  
dit uobis ut ego uadam. Nam si ego abiero, mittam ad  
uos spiritum ueritatis, ille uos docebit omnia, & ducet  
uos in omnē ueritatem. I departe nowe by myn as-  
censyon frome you sayde Chryste. I go to prepa-  
re & arreaddy a place for you. And I wyll come  
ayen att my iudgemēt, and wyll take you to my  
selfe: that ther as I am, you shalbe. And saythe  
ayen: It is expedient to haue me departe frome  
you by myn ascencion. For if I departe, I wyll  
sende to you the spyte of truthe, he shall teache  
you all, all thynges necessarye for your soules:  
he shall teache you all truthe, and shall bynge  
you into all true knowledge: he shall lyghten  
your hartes, he shall gladd your myndes, hee  
shalbe your inwarde cōforter, your inwarde so-  
lace. He shall pull & rauishe your myndes into  
God, he shall make you despyse this worlde, hee  
shall fyre and anchoze your myndes and loue in  
me. Hee shall purge and clense your soules, hee  
shall fylle you full of grace, and shall make you þe  
beraye temples and vessels of god. Loo, loo. Here  
maye ye see the grette prouffett of tge passion of  
Chryste, of his buryall, of his descenciō into hell,  
of his resurreccion, and of his ascension into þe  
heuens. Thus our mooste blyssed sauour Iesus  
Chryste shewed and proued hymselfe euery waye  
es bothe in his natiuitie, in hys lyffe, in hys  
deathe, in hys passion, in hys buriall, in his des-  
cencion.



cencion bnto hell, in his resurreccion, in his ascē  
cion, & in sendinge the holpe gooste in to his chur  
che for our cōfortes, to be berape god.

Lett vs therefore Chyſten people for whome  
Chyſte ha the thus ſhedde his bloode, gyue thā  
kes for his paſſion, lett vs ioye in his resurrecciō,  
lett vs laude hym for his ascenciō, for all þ̄ hoole  
catholique churche thrughoute the worlde do the  
reioyce therein: beſechinge him that dydde this  
moche for vs, that he wyl of his mercyfull gode  
nes bypge and make vs aſcend in to thys hys  
gloze. Lett vs Chyſten people reioyce þ̄ crye  
was borne, to teache vs, that he died, to heale vs.  
For his croſſe was deathe to hyni, & to vs lyſte.  
His natiuite was ioye to all the worlde. His lyf  
te & doctrine was to vs lyght & cōforte: his paſ  
ſion & deathe was to vs lyte and ſolace: his re  
ſurreccion was to vs ioye and gloze. For after  
he was deade & wente to the helles, he reuerted  
ayen to the worlde and triumphed. For he appe  
red to ſainte Thomas & ſaide, putt thy ſingre in  
to the wounde of my ſyde, touche my wounde, ſee  
howe that oute of them ranne bloode. Loke tho  
mas bpon þ̄ pryce of þ̄ worlde, looke vpon þ̄ ſignes  
of the naples, for in thoſe woundes ſhalte þ̄ fynde  
remeadye & healthe for all þ̄ ſores of thy ſoule.

And to you þ̄ Jewes, ſcrybes, and pharyſees:  
beholde you this ſepulcre, & recognice your ſacri  
lege cōmitted annenſte your lord God, beholde

L ii. you

Ad chri  
ſtianos.

Ad Iude  
os & pha  
riſeos.

you the grette croffe, beholde you þ roughe nay-  
 les, beholde the harpespere. Beholde the soore  
 greuouse woundyd bodye, whiche ye pykled,  
 whiche ye scourged, whiche ye wounded & enui-  
 ously encreated. Beholde you þ sepulcre in whiche  
 he was buryed. It is voyde, the bodye is ry-  
 sen and ascended to the sadre, to your confusion  
 & dampnacion. For Chyſte reſeruethe ſixtrag  
 clauozū, the markes and ſcarres of the nayles &  
 woundes, to ſhewe vnto you att that greate day,  
 your ſacrilegiouſe tyranye whiche ye haue done  
 vnto þ bodye, & ye maye ther ſee your deades,  
 that ye maye ther ſee your myſcheuouſe actes,  
 your abhominable doyngs, to your own confu-  
 ſion, ſhame, and dampnacion. O pharyſes,  
 ſcribes, and Jewes: conſydre your malyce:  
 conſydre your malignitye commytted annen-  
 ſte your maker chyſte. Reuoke your malice,  
 putt awaye your enuiouſe hartes, do ye penaū-  
 ce, wepe and waille your ſpynnes, crye to this cru-  
 cyfied chyſte that he maye remytte and forgyue  
 you your offenses.

Ad chri-  
 ſtianos.

And you chyſte people, come ye nere, Joye ye  
 and cōſorte your ſelues in this chyſte & god, in  
 this ſauour of the worlde. Studye you to lyue  
 in hym, to lyue in a ſobryenes, in a clenness & chaſ-  
 titye, to lyue chyſtianely, godly and vertuouſly.

Chyſten mā thou haſte harde nowe, howe ma-  
 ny wayes criſte hathe opened & ſhewed him ſelfe  
 to the



to the worlde, and proued hym selfe veraye god.  
And namely in his passion & deathe, in his descē  
cion to hell, in his resurreccion: and principally  
whenne he ascended vnto the heuens bodely, &  
ther sytteth in dextera patris on the ryghte hande  
of the fadre.

And afterwarde accordinge to his promysse  
te downe the holye gooste in symilitude of fyrye  
tongues vpon the Pentecoste daye emōges his  
disciples: whyche gaue them veraye knowledge  
of chryste to be god. They wente thenne streight  
forthe abroode & preached chryste, and taughte  
hym to the worlde. At whose wordes the people ca  
me in, they ranne to penaunce, they toke baptys  
me, they beganne to smake of god, they lamēted  
their synnes, they cryed for mercye, they begāne  
a Chrystian lyff. And to declare Chryste abro  
de to all the worlde, the disciples deuided the sel  
ues into sundrye partes and countreyes: Peter  
into Ierusalē, Antioche, and Rome. Paule into  
Rome, Damaske, A theyns, Galathy, Corynthy,  
Sythia & Cracy. Mathewe into Ethyope, Tho  
mas into India Inde. Bartholomewe into the  
other India. And iewe into Achaia & Ierusalē,  
John into Asia. Bothe the James, in terrā Ju  
de into the lande of Jude. And the residue of the  
after ther lymptacion & lotte: some into oon cou  
tre, and some into an other: so to edyfy chry  
ste his saythe, so to buyld his chirche, so to shewe

Missio spi  
ritus san  
cti.

Effecte  
of the  
cūnyng  
of hōly  
gooste.

Petrus.

Paulus.

Mattheus.

Thomas.

Bartholo  
meus.

Andreas.

Iohannea.

Iacobi.

A. iii. god

Act. 17.

Ignoto  
deo.

Act. 17.

god to the worlde. And anon Chryſte grewe in  
knowledge to the worlde, anon the people be-  
ganne to knowe hym : to ſmake and ſauour of  
hym; butt not in all part. For after that Paule  
was conuerted & wente abrode preachinge chri-  
ſte, he came into the cyte of Athenes. And as his  
cuſtome was, euer whenne he came into a Citie  
or towne, he wolde fyrſte viſyte the temple or chir-  
che, and ſo dydd ther, & walked aboute their tem-  
ple, and behyld the maner of their ſacrifice &  
culture of their goddys: where he ſawe many yma-  
gies & aulters. And vpon euery aulter was a tit-  
le ſett vppon to ſhewe in whole honour itt was de-  
dicated. Some aulter was dedicate as appered  
by the ſcripture to the goddys of Asia, ſome to the  
goddys of Europe, ſome of Aphryca. Some to  
Iouis, ſome to Mercur, to ſonne, to Mars,  
to the Mone, & to ſuche other. And ouer oon aul-  
ter was wryten for the tytle to whome that aul-  
ter was dedicate, theſe wordes, Ignoto deo. This  
aulter is conſecrate in the honour of the vnknow-  
en god, Ignoto deo, to the vnknowen god. And Pau-  
le ſeynge this, cryed to the people, Viri Atheniẽ-  
ſes, per omnia uideo uos ſuperſtitioſos. O you peo-  
ple of Athaynes, I ſee you almoſte in all thynges  
concerninge your rites & cuſtomes in your tem-  
ple, to be ſuperſtitioſe. I ſe your aultres dedica-  
te, ſome to oon god, ſome to an other. Unto tho-  
ſe that ar no goddes but creatures, ſymulacres  
and



• a deade thinges. And oon of your aulteris is ma  
 • de a sanctified Ignoto deo, to an vnknowe god.  
 • Quem ergo ignorantes colitis, hunc ego annuncio uo *ibidem.*  
 • bis. I am no pacher nor teacher of newe goddis.  
 I do not sayne any newe godd, but I do shewe  
 you the olde god, the god of Gods, the God euer-  
 lastyng, the god that is withoute begynnynge,  
 and shalbe wythe oute endynge, the onely god of  
 heuen and earthe, whyche ye yett knowe not, &  
 yet ye worshipec hym in your tēple at oon of your  
 aulteris: where is wyten Ignoto deo, Dedicat to  
 an vnknown god. Et quem ignorantes colitis, hūc  
 • ego annuntio uobis. I preache this god vnto you  
 • that ye do worshipec and knowe not. Ye worshipec  
 a god att this aulter, and knowe nott whome ye  
 worshipec, nor what God, I preache hym vnto  
 you. This is he that madde heuen and earthe &  
 all that is therein. This is the lorde of all. Of hym  
 all thynges hathe theyr beynges. This is hee þ  
 maade the fyrste man of naught, & of that oon  
 man, all man kynde. This is he that toke þ same  
 nature oon hym, so to be knowen to the worlde.  
 And that is itt that the phylosopher saythe, & re  
 • hersid by the appostul, Ipse enim & genus sumus. *Aratus*  
 • He toke our nature and became man. In ipso vi- *poeta.*  
 • uim<sup>9</sup>, mouemur & sumus. In hym & by hym we ly- *et. 17.*  
 ue & haue our beyng, our mouynge, our lyff, &  
 all that we haue. This is hee þ ye haue put to dea  
 the & passion, This is hee þ suffrede for you, & dyed

**Chyſte**  
**is now**  
**declaryd**  
**unto all þ**  
**world.**

*Isaia. 53.*

*Apoc. 1.*

**Chyſte**  
**ſhall cōc**  
**in a ma-**  
**ieſte.**

oon the croſſe. He is the price of the world, he ha  
the waſhed you in his bloode. He was the ſacry-  
fyce for þ hool worlde, he made thattonmēte be-  
twene god and man. He is the mediator that pro-  
cure the remyſſion of ſynne. And he ſhall come a-  
pen and iudge þ worlde. Hunc ego annūcio uobis.  
This god I ſhewe a preche unto you aud to all þ  
worlde. This is he that was unknowen, that  
nowe is knowen to all þ worlde to be God. And  
thoughe the Jewes and pagans, thoughe the  
Sarpyſons, infydelles, & Turkes, wyl nott yett  
knowe hym, worſhypp hym, nowe take hym for  
theyr god: att the daye of iudgemente whenne  
he ſhall come apen, thēne ſhall they ſee him, thē  
ſhall they ſeale hym & knowe hym. Thē ſhall thei  
knowe þ hygh myght & power of this lord & god.  
Then ſhall they knowe þ he is veraye god. Thē  
ſhal he ſhewe hi ſelf to þ world as he is, god & mā.  
Ecce ueniet cū nubib⁹ & uidebit eū oīs oculus & qui  
cum pupugerunt. Et plangent ſe ſuper eum omnes tri-  
bus terre, etiam Amen. He ſhall come in þ clowdes  
and (as hathewe dothe ſaye) he ſhall come in a  
grette maieſte, and every eye, every perſon, ye  
all mā kynde ſhall thenne ſee hym, ye and they  
that hath pꝝked and prouoked hym to wyathe  
and to displeaſur and they that hath crucified  
& woundyd hym. All ſhall ſee & knowe hym thēne.  
Thēne ſhall ſee hym in a maieſte all the by-  
ſaythe full nacids & falſe Chyſte people. Thēne  
ſhall



shall see hym in a maiestye the Jewes & mini-  
 sters of pylate, whome they dyd derpde, scoyne,  
 prycke and crucifye. They shall thenne see hym  
 to theyr greatte discomfyte, shame, & reproche:  
 to their grette sorowe, heuynes, feare, and confu-  
 sion. Et plangent se super eū omnes tribus terre. All  
 the trybs and nacions of þ world shall thenne  
 wepe thē selues vpon hym. Also saye, Thoughe  
 in this worlde be meruelouse wepiges, heuines,  
 and sorowes, for suche myseryes as here ar: yett  
 in comparyson of þ wepinge that shalbe att that  
 daye: all these wepinges, sorowes and lamentin-  
 ges, ar but tryfles, fantasies, and shadowes.

Ther shall wepe the infydeles that wolde not  
 beleue in Chryste, þ dydd putt Chryste to deathe.  
 Ther shall wepe the gentyls that worshyped fal-  
 se ydols and comytted ydolatre, Ther shall we-  
 pe the false Chrysten man that hathe broke his  
 saythe and promyse made to god in his baptyl-  
 me: he shall wepe the abbreach of the saythe, þ  
 he hathe broken. He shall wepe the grace that he  
 hathe losse, þ good dedes that he hathe ompted,  
 the spynne that he hathe comitted, the heuen and  
 Joye that he hathe losse, the hell and payne þ he  
 shall haue. Ther shall they wepe this passio of  
 Chryste whose merites they haue losse. Ther  
 shall wepe the cruell Jewes, whyche would not  
 beleue in Chryste, but cruelly crucified hym to  
 the deathe. Tunc aspicient ad eū quē confixerunt &  
 plangent

Then  
 shall be þ  
 grett we  
 ppinge.

Infidel

Gentyl.  
 Falsi chr-  
 stiani.

Iudei.  
 Jewes.

L b. plangent

plangent eum plangent quasi unigenitum, & dolebunt  
super eum ut doli solet in morte primogeniti. In die  
illa erit plangit magnus. **Thēne** shall they see and  
beholde hym that they dōd crucifie and fastē to  
p̄ crosse, and shall wepe and sorowe hym, as men  
ar wonte to weepe p̄ drathe of theyr chylde whē  
ne they haue but oon. In that dayether shall be  
muchē wepinge, muchē sorowe and wonderfull  
heurnes: syghinge, sobbyngē, and extreme lamen-  
tacions.

**Weepe** therfore thoue Chrysten man whyles  
thou lyueste, wepe thy synne, sorowe thy misse-  
deds, lamente thy wretched lyffe. Call to thy mer-  
cyfull lorde god, yondre he is, in yondre sepulcre  
he lyethe, resorte vnto hym, sue for merce, call  
for grace, aske forgyuenes, entre into his woun-  
des by a secrette meditacion, by a deuoute remē-  
braunce. Humbly besekinge hym p̄ thou mayste  
be pertener of the meritis of his glorious passio:  
that his bloode maye washe the, that his bodye  
maye fede the, that his woundes maye heale p̄,  
that his passion maye saue the, that his deathe  
maye quicken the, that his passion maye brenge  
the to his glorie andioye eternall.

**Knele** down euery man and woman in p̄ pla-  
ce ye stande in: and vndre this deuoute maner of  
conceplaciō say eueryche of you. v. pater noster,  
v. Aues, and oon credo, in honour of these woun-  
des, in honour of this deathe, in honour of this  
bloode,



bloode, in honoure of this our lord God, whych he  
lyeth in yondre sepulture. And yf thou do this  
wyth an intecare loue and with a highe deuocyon,  
It is not I that can expresse the inwarde solace  
and comferte that thou shalte haue, nor þe grette  
grace that shall ensue: Thou shalte fele itt thy  
selfe wythin the, but thou canste nott expresse hit.  
Thou shalte fele a lyghtnes in thy herte, a  
gladnes in thy stomake, a ioy in thy soule, a fla-  
myng loue wythin þe, a desir to be wyth god:  
and god shalbe with the. And the more thy loue  
shelpour is knyt in him þe more surely, thou ha-  
ste hym, the more shalbe thy inward blyssions, þe  
more grace is with the, the ner god is vnto the.  
And the more thy loue is in him, the more shall  
be thy deuocion: the more shalbe thy comferte, þe  
more shall be thy Joye, the more shall be thy re-  
warde: her by grace, ther by gloze, whych Je-  
sus, that is deary loue, that for loue of the, this  
hath suffred: graunte the and vs all the gloze  
that he hath bought vs vnto by this his glori-  
ous passion. Amen

DEO GRATIAS,  
DOMINVS DEDIT.

